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17th

Seventeenth Annual Festival

of the

New England Society of Pennsylvania

at

Horticultural Hall, Philadelphia,

December 22, 1897

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The New England Society of Pennsylvania

17th Annual Festival December 22nd 1897

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NEW ENGLAND SOCIETY OF PENNSYLVANIA.
Annual festival... 11th-38th; 1891-1918.
[Philadelphia, 1892?]-1919.
28v.

Each volume contains list of officers and members, and constitution of the Society.

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P, 55-8

1898.
Council of the Society.

Officers.

President,
STEPHEN W. DANA, D.D.

Vice-Presidents,
HON. GEORGE F. EDMUNDS, E. BURGESS WARREN.

Treasurer,
CLARENCE H. CLARK.

Secretary,
JOSEPH P. MUMFORD.

Chaplain,
CHAS. H. RICHARDS, D.D.

Physician,
C. P. TURNER, M.D.

Directors.

One Year.
HON. CHARLES EMORY SMITH,
N. PARKER SHORTRIDGE,
LINCOLN GODFREY,
CHARLES A. BRINLEY.

Two Years.
JOHN H. CONVERSE,
JOHN SPARHAWK, JR.,
DR. H. M. HOWE,
THEO. FROTHINGHAM.

Three Years.
HAROLD GOODWIN,
THOS. E. CORNISH,
EDWARD P. BORDEN,
W. D. WINSOR.

Committees.

On Admission of Members:

THE FIRST VICE-PRESIDENT, THE SECRETARY,
JOHN H. CONVERSE, DR. H. M. HOWE,
JOHN SPARHAWK, JR., THEO. FROTHINGHAM.

Finance:

ALL THE OFFICERS EXCEPT THE CHAPLAIN AND PHYSICIAN.

Charity:

THE CHAPLAIN AND PHYSICIAN,
HAROLD GOODWIN, LINCOLN GODFREY,
W. D. WINSOR, N. PARKER SHORTRIDGE.

Entertainment:

THE SECOND VICE-PRESIDENT,
EDWARD P. BORDEN, HON. CHARLES EMORY SMITH,
THOMAS E. CORNISH, CHARLES A. BRINLEY.

TREASURY.

CLARENCE H. CLARK, *Treasurer*, in account with the New New England Society of Pennsylvania.

1896. Nov. 6.	To balance cash		$2,566 18	
	To amount received from members:			
	Initiation fees		160 00	
	Annual dues		711 00	
	Fidelity Trust Co., interest		25 55	
	By paid sundry bills			$ 349 78
	" " Dinner Fund			461 05
	" " Charity Fund			36 12
	By balance cash			2,615 78
			$3,462 73	$3,462 73
1897. Dec. 4.	To balance cash deposited with Fidelity Insurance, Trust and Safe Deposit Co.		$2,615 78	

CLARENCE H. CLARK, *Treasurer.*

The undersigned, the Audit Committee, respectfully report that they have examined the accounts of the Treasurer and find the same correct, showing a balance in his hands of twenty-six hundred and fifteen dollars and seventy-eight cents ($2,615.78).

RICHARD A. LEWIS,
JOSEPH P. MUMFORD.

Objects of the Society.

The New England Society of the State of Pennsylvania was organized in 1881, for charity, good-fellowship and the honoring of a worthy ancestry.

Terms of Membership.

Initiation Fee	$5 00
Annual Dues, after the first year	3 00
Life Membership	50 00

Payable after election.

Any male person, over eighteen years of age, native, or a descendant of a native, of any New England State, of good moral character, is eligible to membership.

The widow or child of a member, if in need of it, is entitled to five times as much as he may have paid the Society.

The friends of a deceased member are requested to give the Secretary early information of the time and place of his birth and death, with brief incidents of his life, for publication in our Annual Report.

Address

J. P. MUMFORD, *Secretary*,
No. 313 Chestnut Street.

The Seventeenth Annual Meeting.

The Seventeenth Annual Meeting of the New England Society of Pennsylvania was held at the Manufacturers' Club, on Tuesday evening, December 14th, Rev. Dr. Dana, the President of the Society, in the chair.

The minutes of the last Annual Meeting were approved without reading, as they had been published in the last Annual Report and sent to the members.

The report of the Treasurer, with Certificate of Audit attached, was read and ordered to be printed in the Annual Report.

The Committee on Admissions reported favorably the applications of the following-named gentlemen, and they were elected: Nathan Darling, George W. Elkins, William W. Hart, Arthur L. Kennedy, E. P. Mason.

A report of the proceedings of the Council meetings during the year was approved. There were elections of twelve members, resignations of three, and deaths of five. The gentlemen admitted were: Ellicott Fisher, Thomas L. Hodge, T. P. Chandler, Westray Ladd, Wistar E. Patterson, Sydney F. Tyler, Albert G. Bradford, William W. Ellison, Charles W. Houghton, M.D., A. Louden Snowden, Nathan P. Towne, Charles E. Winch.

Mr. Warren, for the Entertainment Committee, announced that Horticultural Hall had been selected as the place for the Festival on Forefathers' Day.

President Dana stated that invitations to speak had been accepted by Hon. Roger Wolcott, Governor of Massachusetts; Rev. George Van DeWater, of New York; President Raymond, of Union College, and Hon. James M. Beck, United States District Attorney of this city.

A Committee of Five was proposed to nominate officers and four Directors.

The Chair appointed G. Mather Randle, Josiah Kisterbock, Jr., Horace E. Taylor, John H. Converse, J. Howard Breed.

Before the Committee retired the following communication from Vice-President Lewis was read :

PHILADELPHIA, Dec. 9, 1897.

JOSEPH P. MUMFORD, ESQ.,
Sec'y New England Society of Pa.

DEAR SIR : Having for many years been honored by the members of the New England Society with the distinction of an official position therein, I feel it my duty to give way to others. I therefore decline to have my name considered by the nominating committee at the coming Annual Meeting of the Society, for further continuance in office.

Grateful for the many evidences of regard extended to me by my fellow members, I desire to join with them in the ranks, for the continued prosperity of the Society and the high sentiment of which it is so deserving an expression.

Yours very truly,
RICHARD A. LEWIS.

The Committee on Nominations then presented the following report: President, Stephen W. Dana, D.D.; First Vice-President, Hon. George F. Edmunds; Second Vice-President, E. Burgess Warren; Treasurer, Clarence H. Clark; Secretary, Joseph P. Mumford; Chaplain, Rev. Charles H. Richards, D.D.; Physician, Charles P. Turner, M.D.; Directors (to serve three years), Harold Goodwin, Thomas E. Cornish, Edward P. Borden, W. D. Winsor.

The Secretary was instructed to cast one ballot for the nominees, and the officers and Directors named by the Committee were declared elected.

The Committee on Nominations also presented the following resolution and asked for its adoption, which was unanimously agreed to.

Resolved, That the Society receives with sincere regret the communication of Mr. Richard A. Lewis, declining longer service as an officer of the organization, and desires to put on record its high appreciation of his earnest, intelligent and unfailing efforts in the past, which have contributed so largely to the success of its annual gatherings.

Mr. Sparhawk moved the following, which was approved:

Resolved, That the price of tickets for the annual banquet be fixed at five dollars each; that the limit of tickets for each member be fixed at three, and the Entertainment Committee be instructed to reduce the number to one each, if they found it necessary.

On motion of Mr. Cornish, the thanks of the Society were extended to the Manufacturers' Club for the use of their assembly-room for this Annual Meeting.

Mr. Louis C. Vanuxem then presented to the Society an ancient poor-box and pictures on behalf of the church at Delfshaven, detailing the incidents of his visit to the church last August (all of which is set forth more particularly in the proceedings of the Festival).

On motion of Chaplain Richards, a committee was appointed to prepare a suitable expression of the thanks of the Society to the Protestant Church at Delfshaven for their valued gift. A committee was appointed, consisting of Rev. Dr. Richards and Messrs. Vanuxem and Converse, to which President Dana was added.

Mr. Converse moved that a contribution of fifty pounds sterling be made to the church at Delfshaven by this Society, which was cordially approved.

Dr. Howe suggested that the poor-box be given a place at the Annual Festivals of the Society to receive voluntary contributions from those present for the benefit of the Delfshaven Church.

Mr. Sparhawk eloquently seconded the suggestion, and the Society thereupon made an order to this effect.

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Mr. Vanuxem stated that individual members of the Society were considering the placing by them of a memorial tablet in the church at Delfshaven, and asked permission to use the name of the Society in connection therewith, if the plan takes effect. Permission was cordially granted.

The Society then adjourned.

At a meeting of the Council, December 21st, the following-named gentlemen were elected to membership: Francis O. Allen, Herbert S. Darlington, James H. Loomis, Grahame Wood.

Seventeenth Annual Festival.

The two hundred and seventy-seventh anniversary of the landing of the Pilgrims at Plymouth was celebrated at Horticultural Hall, December 22d, by a banquet which proved, as usual, to be the event of the year in Philadelphia. The Entertainment Committee made the scene in the hall one of exceeding beauty. The prevailing feature of the decorations was an artistic arrangement of the Colonial colors—buff, white and blue. These colors were tastefully draped beneath the lofty ceiling of the hall, across the ends and down to the tops of the windows on the sides. So closely did these decorations harmonize with the permanent mural decorations that the effect was something akin to an enhancement of the original artistic scheme, and the golden light that was shed from the overhead reflectors made the blending still more perfect.

At the western end, behind the President's table, across the front of the gallery façade, there was a massing of buff, white and blue above a deep foreground of New England green, and against these lighter colors rested the shields of New England States, and in the center, surmounting all, was a cluster of American flags with a golden eagle in the midst and the historic "1620" in evergreen and crimson flowers. From behind the embowered stage came the voice of a male vocalist in alternation with the music of a mandolin club there and an orchestra stationed in the great white foyer at the other end of the hall. There were pine trees that had been brought down from Maine in the big screen that made a background for the table of the President of the feast, and to those who sat at the other tables, stretching away to the further end of the banquet hall, the red-shaded candelabra and turkey-tinted holders of great bunches of banquet roses were set out like fiery cameos.

This new arrangement of the tables improved the acoustic effect of the hall.

The march of the guests and members, headed by the President, from the lower hall started at 6.30, and, before seats were taken, Chaplain Richards, offered invocation as follows:

> O Lord our God, who didst guide our Pilgrim sires across the sea, grant us Thy gracious benediction as we gather here to-night to commemorate their heroism and their faith. We thank Thee for the inspiring memories which crowd this hour, and for the illustrious example our father's gave to the world of a dauntless courage in devotion to principle. We thank Thee for the glorious heritage we have received from them of liberty and law and unfettered religion. We thank Thee for our great Republic, which is the ripened harvest of the seed which they sowed. Bless us in this feast of remembrance, and may the flame of holy purpose, kindled here, make us better citizens and nobler men; and to Thee, our father's God, shall be everlasting praise. Amen.

The menu served consisted of Warren Rivers, cup of chicken bouillon, terrapin, roast turkey, Virginia ham, Cape Cod cranberries, spinach with egg, potatoes Parisienne, Boston baked beans, hot brown bread, "Colonial Comfort," "Priscilla's Doves," lettuce and tomatoes, pumpkin pie, mince pie, Pilgrim pudding, assorted cakes, coffee, segars.

The gentlemen present were seated as follows:

PRESIDENT'S TABLE.

Rev. Dr. S. W. Dana.

Governor Roger Wolcott,
Hon. Charles Emory Smith,
President A. V. V. Raymond,
John H. Converse,
Rev. Dr. C. H. Richards,
Joseph P. Mumford,
C. Stuart Patterson,
Judge William N. Ashman,
W. H. Lucas,
Hugh McCaffrey,
W. Righter Fisher,
Rev. Dr. George R. Van DeWater,
Rev. Joseph N. Blanchard,
Hon. James M. Beck,
N. Parker Shortridge,
Hon. Charles W. Stone,
Charles C. Harrison,
Clarence H. Clark,
Rev. Dr. H. Clay Trumbull,
Rev. Dr. H. L. Wayland,
Rev. Dr. George Dana Boardman.

TABLE A.

Thomas E. Cornish.

Louis H. Smith,
James E. Mitchell,
John G. Carruth,
H. E. Gerhard,
H. S. Furness,
Charles W. Henry,
Charles G. Davis,
Samuel F. Houston,
John H. Henry,
George B. Bonnell,
Alexander Henry,
Fred. Turnbull,
William B. Bratten,
Charles E. Clark,
William H. Francis,
Walter E. Graham,
Edward Tredick,
Westray Ladd,
Charles C. Newton,
George N. Reynolds,
C. M. Gudknecht,
Joseph R. Connell,
George B. Carr,
Dr. J. B. Walker,
Dr. R. G. Curtin,
Major E. R. Artman,
E. F. Kingsley,
Dr. Joseph H. Schenck,
John W. Campion,
Collins W. Walton,
Joel Cook,
Josiah Kisterbock, Jr.,
Edwin Hagert,
John Kisterbock,
William R. Lyman,
G. H. Higbee,
Captain J. W. Shackford,
A. G. Hetherington,
W. D. Winsor,
Thomas L. Hodge,
Dr. John H. Musser,
A. B. Lovejoy,
James F. Hope,
A. Maxweld Sheppard,
John Tenney,
H. E. Taylor,
Dr. Herman B. Allyn,
J. Tabele Brown,
E. A. Pesoli (French Consul),
Richard A. Lewis.

TABLE B.

Edward P. Borden.

J. G. Darlington,
E. T. Stotesbury,
George C. Thomas,
Effingham B. Morris,
Charles Williams,
E. Shirley Borden,
Parker Shortridge Williams,
J. Howard Breed,
Wister Evans Patterson,
Joseph M. Reeves, M.D.,
H. M. Rolin,
George K. Breintnall,
Dr. J. B. Chapin,
Henry C. Butcher,
Lincoln Godfrey,
George H. McFadden,
Henry S. Grove,
Henry H. Ellison,
P. A. B. Widener,
William L. Elkins,
George A. Huhn,
William C. Sproul,
Morris L. Clothier,
Dr. B. F. R. Clark,

John A. S. Brown,
Runyon Wolverton,
Ellicott Fisher,
Rev. Dr. W. B. Bodine,
Mahlon H. Kline,
E. S. Scranton,
O. B. Colton,
Horace W. Sellers,
William F. Dreer,
William L. Rowland,
Peter Boyd,
William P. Elwell,
Patterson Du Bois,
F. A. Howard,
Chester N. Farr, Jr.,
Charles D. Norton,
Clarkson Clothier,
Charles P. Hayes,
H. F. Kenney,
J. M. Colton,
Coleman Sellers, Jr.,
S. W. Colton, Jr.,
Harry D. Mears,
Benjamin Thompson,
George H. Earle,
Dr. H. M. Howe,
Rev. Charles W. Nevin, D.D.,

TABLE C.

E. Burgess Warren.

Lewis H. Redner,
Byron P. Moulton,
Hon. Edwin S. Stuart,
Francis D. Lewis,
Dr. De Forrest Willard,
Harold Peirce,
Rev. C. P. H. Mason,
George Wood,
Grahame Wood,
Daniel A. Waters,
George Mather Randle,
A. G. Bradford,
George W. Lovett,
Dr. F. H. Getchell,
E. G. Blaisdell,
G. M. Dorrance,
Orlando Harvey,
Dr. George W. Sparks,
Charles P. Poole,
Colonel H. W. Littlefield,
Dr. C. W. Houghton,
Dr. W. B. Van Lennep,
M. B. Culver,
Montague Norman,
J. M. Duane,
T. P. Chandler,
Atwood Smith,
Rev. Louis F. Benson,
Lieutenant Frederick Wooley,
Isaac R. Davis,
James L. Southwick,
W. W. Lucas,
Louis S. Fiske,
Dr. C. C. Taggart,
Dr. D. D. Smith,
Nathan Darling,
A. W. Goodell,
Albert M. Warren,
Charles E. Howlett,
George A. Bigelow,
Harold Goodwin,
William B. Broomall,
Waldo M. Claflin,
L. A. Flanagan,
Daniel A. Keyes,
William R. Ellison,
Samuel B. Stinson,
Carlton M. Moody,
Walter G. Lewis,
C. H. Clark, Jr.,
W. D. Wiedersheim.

TABLE D.

Charles A. Brinley.

William Platt Pepper,	Dr. N. M. Miller,
Eugene Delano,	Francis A. Lewis,
Theodore N. Ely,	W. H. Ingham,
Theodore Frothingham,	Charles Chauncey,
John W. Hamer,	Rev. Leverett Bradley,
Frank Battles,	Frank D. Willett,
Simon J. Martin,	Henry T. Kent,
J. T. Bennett,	Charles Hebard,
E. P. Mason,	Caleb J. Milne,
W. W. Hart,	J. T. Morris,
Albert Stacey,	Prof. A. S. Bolles,
George P. Morgan,	J. B. Garrett,
Colonel Charles A. Converse,	W. S. Kirkpatrick,
A. L. Kennedy,	Albert F. Kelly,
C. H. Brush,	A. H. Edson,
H. O. Hildebrand,	W. L. Austin,
Dr. Charles P. Turner,	S. M. Vauclain,
T. S. Scott,	C. R. Woodruff,
T. S. Safford,	Thomas a'Becket,
W. H. Sharp,	William Burnham,
W. H. Miller,	George Burnham, Jr.,
E. Irvin Scott,	A. B. Johnson,
Henry M. Lewis,	Edgar G. Thomas,
Fred. H. Lewis,	Rev. K. B. Tupper,
Dr. W. Storer How,	Addison Hutton,
J. A. McDowell,	Samuel B. Huey,

Augustus Thomas.

TABLE E.

John Sparhawk, Jr.,	Morris Earle,
Dr. S. S. Stryker,	Alexander Purves,
Rev. Charles A. Dickey,	Horatio B. Hackett,
Edward G. Sanger,	William C. Haddock,
Arthur B. Huey,	Samuel M. Clement,
R. Stuart Smith,	F. O. Allen,
Colonel William E. Barrows,	F. S. Edmonds,
George S. Barrows,	George H. Cliff,
E. H. Johnson,	Silas Aldrich.

At the termination of the feast at 9 o'clock the President rapped for attention.

SONS OF THE PILGRIMS AND FELLOW-MEMBERS OF THE NEW ENGLAND SOCIETY OF PENNSYLVANIA :

We are met to-night to honor our fathers, and congratulate ourselves. The worship of ancestors is a prevalent custom in China, and in Philadelphia. What is a Philadelphian without a grandfather? We all sympathize with this regard for an honored lineage, and believe in the telling qualities of good blood. The only thing at which we might take issue at this point is that so many Philadelphians insist that you must not only have a grandfather, but he must have been born in Philadelphia. We are proud of our grandfathers, even if not born in the City of Penn. We honor them as men of conspicuous character and force, who did heroic service wherever their lives were cast. We made good their misfortune of not being born here, by coming here ourselves as soon as the opportunity offered. We honor not only our grandfathers, but their great-great-grandfathers who came over in the Mayflower, or who, during those early periods of emigration, landed on the bleak shores of New England.

I know it is fashionable to poke fun at these people; to ridicule their dress, their speech, their narrow, rigid views of life. Some people say that their thrift and economy bordered on stinginess; that they were great money-lovers and money-getters, and that their descendants are just like them. A German, describing the difference between a German farmer and a Yankee farmer, said that a German farmer would eat what he could not sell, but that a Yankee farmer would sell what he could not eat. But if the Philadelphia Yankee of to-day has a keen scent for the mighty dollar, he finds his match in the Pennsylvania Quaker. And if the Quaker in these days shears the Yankee lamb without a change in his demure countenance, or the slightest alteration in his "thee" and "thou," he doubtless feels that this is a slight return for what his ancestors once endured at the hands of the New Englander.

Then, too, some make light of the Yankee teacher, in his interest in education and letters. He is spoken of by some as one of "them literary fellers," who is too impractical for modern politics. It is true that the New Englander does take an interest in the school and the college; that he is a friend of letters and a creator of literature. Possibly he has carried this literary spirit too far, for it is said that even Boston baked beans have now to take a course in Browning. Last summer I heard of a Boston girl of seven who paid a visit to some friends in Rochester, and having made a few mistakes in grammar and pronunciation, was corrected by her aunt. She straightened herself up and said, "I want you to understand I do not use my best language in this place."

Undoubtedly, too, the religious spirit has combined with the literary in producing severity of speech and style. A pious Boston lady, being rather shocked at the profane termination of some of the names of the Holland cities, in answering a letter to a friend traveling abroad, addressed it to "Amster— via steamship Rotter—."

In spite of all these little flings, the New Englander still lives; his descendants multiply; his ideas prevail. We have been surprised to find that so many of the sons of New England are living in this goodly city. We rejoice in the growth of our New England Society, which a few of us helped to organize seventeen years ago. Being the descendants of the English, we shall speak with becoming restraint concerning our growth and prosperity. Mark Twain says the English are mentioned in the Bible—"Blessed are the meek, for they shall inherit the earth." Like our English ancestors, we are proverbially modest, and prefer to have another praise us, if he will. If he declines, we take a hand ourselves. We have come to believe that the New England dinner is the most notable event of its kind which occurs in our city during the year. Other dinners have bills of fare much more elaborate and costly, which those who live to eat might prefer to this. But those who eat to live, who believe, with Emerson, that our

lives are what our thoughts are, who are responsive to large ideas, find in these occasions an intellectual quickening and a moral uplift. Some of the most distinguished men of our country have honored us with their presence. President, ex-President and Vice-President, members of the Cabinet, of the Supreme Court, of the Senate and the House; men of the Army and of the Navy; men distinguished in art and literature, in philosophy, in theology, in oratory and statesmanship, have come bringing their message and leaving their impress. By these gatherings we have learned the deep meaning of historic continuity. We have perceived more clearly the roots from which we sprang; the later development of our national life; the present fruitage; the future outlook.—We have not grown more clanish and sectional by these meetings, as some feared that we might, but through them our patriotism has been deepened and our Americanism has been intensified. We have not narrowed our vision to the six New England States, or assumed that any geographical lines could circumscribe the ideas which possessed our fathers. They were simply the custodians of great thoughts which came down to them which they attempted to incarnate. We have learned that the spirit is so much more than the letter. The spirit of Puritanism has always prevailed wherever brave souls have tried to be true to God and to man. It is a mistake to think that the Puritans and the Pilgrims were only a few people in old England and in New England. Just as there were reformers before the Reformation, just as in human nature there are certain universal traits which reappear in every generation, so the spirit of the Puritan and the Pilgrim appeared long before England was born or the Anglo-Saxon was known.—What was the central idea of the Puritans? It was contained in the one word "duty." They asked with all candor, "What is due?" "What do I owe to God, to myself, to my neighbor?" That carried with it the desire to worship God untrammeled by the interference of man. That in time developed the tolerant disposition to allow others to worship

God according to the dictates of their conscience. It was the answering of these questions, and the incorporating of them into life, which has given us our highest order of civilization, our broadest and most permanent human liberty. In proportion as humanity has discerned clearly the duties of man it has recognized the rights of man.—Centuries before Great Britain was inhabited, or the Puritan was known, the spirit of the Puritan existed. How it glows in the sermons of the Hebrew prophets, whose words after the lapse of long centuries still stir us! They, too, had a vision of God, heard His voice, and wrought for the religious and common weal of their people. We the descendants of the Pilgrims feel that we have a close kinship with the heroic souls of every age who have tried to do their duty as God gave them light.

We feel as if the men who fought on the Plains of Marathon and in the Pass of Thermopylæ, as well as the Solon's and Socrates' of the Greeks, had their Plymouth Rock, though they called it by another name.

The best of the Romans in those days, when the Roman Empire reached its height in purity and power, were working out problems similar to those which confronted our ancestors.

Yet the One inspiring figure of history, who is both the incentive and example to us all, who "spake as never man spake," and who for His freedom of speech was nailed to the cross, even Jesus of Nazareth, was the One to whom our forefathers clung as the moulder of their thought and conduct. Yes, there were those who, though not Puritan in name, were yet Puritan in spirit long before the beginning of the seventeenth century. There were steady movements of thought which made a Wyckliffe and a Luther possible centuries before they were born.

At the beginning of the thirteenth century there was an earnest protest against the spiritual despotism which then prevailed. These early Protestants in the East were called in Greek "Cathari," which means Puritans; in Italy and France they were known as Albigenses and Waldenses; in England,

as the Lollards. In church government they believed in having the people represented. In politics they leaned toward Democracy. The powers which then prevailed in Church and State did not believe in allowing the people to think. Hence thousands of these brave men were persecuted and destroyed, while Italy and France were deprived of some of their thriftiest, most desirable citizens. While persecution prevailed at times in England, fortunately the Inquisition never gained a firm foothold there. The idea of self-government was a steady growth among that people. It found decided expression when it wrested the Magna Charta from King John in 1215. That people slowly wrought out the fundamental principle of political freedom, namely, "No taxation without representation." I need not pause to show how all this was helped on by the Reformation.

Looking backward we can see what momentous questions were being settled in the days of our fathers, and what an important part they took in that settlement. On the Continent, outside of Holland and Switzerland, the Roman idea of government, which, as Professor Fiske says, was conquest with incorporation but without representation, was the all-prevalent one. The Pilgrims and Puritans were simply English-speaking people, who were in sympathy with the most advanced thoughts of their times concerning civil and religious liberty. They recognized their individual responsibility to God. They denied the right of king or priest to interfere with the individual conscience. Our Pilgrim Fathers, because they claimed the right to worship God apart from the Mother Church, and who were termed "Separatists," received the censure of many of the Puritans who believed in purifying the Church from within. Ultimately, through persecution, they sought a refuge and a home in Holland, until they decided to found a home for themselves and others across the sea.

We can but ask ourselves, What if this little company of a hundred choice spirits, who sailed in the Speedwell, but who, owing to the unsafe condition of this ship, exchanged it for the

Mayflower at Plymouth, England—what if they had landed on the Delaware as they first intended! Who can tell what climate and environment might have done in modifying their views and in changing the character of this nation? Something of the granite which went into their character came from the stony soil they were compelled to till.

There were two streams of English history flowing in those days. The historian tells us that Cromwell and Hampden took passage in a vessel in 1637, intending to come to this country. But, by the command of the King, they and the passengers of seven other vessels were prevented from sailing. It was evidently a part of the Divine plan that these two forces should be at work on both sides of the Atlantic. Hampden became the leader of the Long Parliament, which rendered such effective service in establishing constitutional liberty, while Cromwell fought the world's battles in his own masterful way. This is the earnest of what the English-speaking peoples may yet be if they extend to one another the open palm of friendship, not the closed fist of war.

It is not my purpose to speak of the thousands of Puritans who came to New England after the landing of the Pilgrims; of their influence and the influence of their descendants upon the religion and education, the art and the science, the literature and laws, the private and public life of this whole nation.

But, if the spirit of the Pilgrims prevailed long before those that bore that name were born, does their spirit still abide centuries after the Pilgrims landed? Is there not need of a revival of Puritanism in its truest sense throughout our country? What becomes of the State in which the citizens do not have a deep sense of accountability to God, a proper regard for the rights and duties of man? The true spirit of the Pilgrim in our day is not antagonistic to art. It only says, Let the creative minds in architecture, sculpture and painting be employed for the noblest purposes. It no longer says, Banish all beauty from church and cathedral; but rather let it remain, if in it and through it the beauty of holiness shall rise. It is

not at war with wealth or the rights of property; but it does demand that all wealth shall be honestly acquired and not ungenerously administered; that men whose large property is protected by the Government shall not shirk their fair share of taxation, or withhold their full services as citizens.

It calls for a deeper sense of human brotherhood, a recognition of the fact that, be a man rich or poor, ignorant or learned, he is a man "for a' that, and for a' that."

It pleads for a pure family life which is at war with unnecessary separations and unjust divorces; it calls for a church of spiritual power which summons the individual, the family and the nation to its loftiest ideals; and for a State which protects the freedom of the Church without attempting to dictate its policy or interfere with its rights.

The Puritans and the Pilgrims founded a government of the people: to what extent are we purifying and perpetuating that government? Are our people losing the capacity for self-government, as the despairing of the hour declare?

Nowhere ought the voice of the Puritan to be heard with greater distinctness than in dear old Pennsylvania, with its vast resources in mine and soil; its more than six million of people, who for many a long year have been so completely dominated by the political boss. How long shall we remain in the clutch of an American Czar without resistance? What was the Declaration of Independence? For what did our fathers fight in 1776? Why was the tea tossed into the Boston harbor? What was it that men flung to the breeze on every banner, or declared to the people from every platform?—"No taxation without representation." Men of Philadelphia, to what extent are you represented by those who impose taxes upon you in the Councils of our city? Fellow-citizens of Pennsylvania, to what extent were you represented in the last Legislature that met in Harrisburg? Sons of the Pilgrims, what are we going to do about it? Is it not time for a new Declaration of Independence in this same city where the first Declaration was made a hundred years ago and more? What

we need is a little more of the Plymouth Rock inserted into our spinal column. What we want is more of the spirit of those who, in 1620, in 1776 and in 1861, died that we and our country might live. (Applause.)

"THE DAY WE CELEBRATE."

THE PRESIDENT:

As Massachusetts was the first to welcome the Pilgrims, and in a sense is the mother of us all, it is fitting that she should be represented on this occasion. For a long series of years the old Bay State has been noted for the men of conspicuous ability and character who have been elected by her to the House of Representatives, to the United States Senate, and to the office of Governor.

We have with us a worthy successor of worthy men in an honored State. Though last year was an "off year" in politics, Governor Wolcott was re-elected by an exceptionally large majority, which shows that Massachusetts still knows a good thing when she sees it, just as she did when she saw the Pilgrims land. I have great pleasure in introducing to you the Honorable Roger Wolcott, Governor of Massachusetts, who will speak to the toast "The Day We Celebrate."

GOVERNOR WOLCOTT'S ADDRESS.

I esteem it a great privilege to be permitted to bring the greetings of New England to this assemblage of those who trace their lineage to her hardy soil, met to-night in filial love to do her honor. Not alone within her own borders, or in the great cities of the Middle Atlantic coast line, but as well on the shores of the great lakes, on the banks of the mighty rivers of the inland continent, and where the surges of the Pacific break in peaceful cadence on a land bathed in eternal sunshine, the sons of New England are to-night united in a common purpose to renew to her the pledge of their affection and respect.

These commemorative days, these festivals of remembrance, have power to lift us from the multitudinous and hurried life of the present into the clear, calm atmosphere which the lapse of centuries has availed to precipitate its own obscurities and to rest silent and untroubled upon the past. Like Old Mortality, we kneel before the stones which mark the spots where slumber brave men, or where great deeds have been worthily wrought, and with pious zeal remove the moss and dust which Time deposits and cut deeper the chiseled words which shall preserve for posterity the story of the past!

The story of New England is not traced back, as that of other lands, to the dim twilight and barbaric legends of a prehistoric age, but has as definite a beginning as the day that marks the birth of an individual. It is this birthday of New England that we celebrate to-night—a day which has been well described as "one of the great red-letter days in the history of the human race." For that feeble company that landed in Plymouth Bay two and three-quarter centuries ago, little noteworthy in numbers or in possessions or in resources, yet bore with them the ideals of religious liberty, popular government and popular education, and for this reason the march of their firm and steady tread has come reverberating down the centuries like the tramp of an army with banners. It is a false view, I think, to dwell upon the hardships they endured and the pathos of their lot, and to speak with pity of that pilgrim band, for to us their death is swallowed up in victory. Those men were conquerors, as has been no Alexander or Augustus or Napoleon, for the empire of their ideas has held its march across a continent, and is destined to dominate the world. And so the wind that breathes in summer soft as an infant's breath over Burial Hill in Plymouth, or rides the winter storm and the wave that thunders in fury, or musically ripples on the sand, are full of voices that speak to us of lofty purpose, heroic fortitude and enduring victory.

On that hillside were planted the seeds of popular liberty and of equal rights. Here a death-blow was given to an

aristocracy based on birth. Here was founded a nation, resting on the sure foundation of the consent of the governed, and pledged to preserve both liberty and order, without the sacrifice of either. Here was raised high the standards of manhood and citizenship. Here was kept strong and intense a belief in righteousness and in the obligation of duty. Engaged in such work, and with such a destiny beckoning them, it is no wonder that they could say, "It is not with us as with other men, whom small things can discourage, or small discontentments cause to wish themselves at home again." Nothing could turn back such men, so inspired, from the undertaking they had set their hand to, nor to them was failure possible.

We would not dishonor these men by the undiscriminating praise which themselves would have spurned. They had their errors and their limitations, and yet the faults which today attach to the memory of Puritanism were exhibited in far greater measure by the later settlement on the other shore of Massachusetts Bay than by the Pilgrims of Plymouth. They sought to establish a theocratic republic, to be ruled in accordance with the Mosaic law of the Old Testament. Their religion was narrow and intolerant, their lives somber and austere. They sometimes misinterpreted the will of God, and in following its mistaken guidance they were merciless in dealing with those who would block their way. Yet, as Hallam says, "These stern and unbending Puritans were the depositaries of the sacred fire of liberty."

The first written constitution in the history of the world was that solemn covenant signed in the cabin of the Mayflower, while still in midocean, which Bancroft styles "the birth of popular constitutional liberty." In this the adult men of the intended colony, forty-one in number, after a solemn invocation of the name of God, and after reciting that the voyage to plant the first colony in the northern parts of Virginia is undertaken for the glory of God and the advancement of the Christian faith and the honor of their King and country, "solemnly and mutually, in ye presence of God and one of another,

covenant and combine (themselves) togeather into a civill body politick for (their) better ordering and preservation, and furtherance of ye ends aforesaid; and by vertue hearof to enacte, constitute and frame such just and equall lawes, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meete and convenient for ye generall good of ye colonie; unto which (they) promise all due submission and obedience." In this simple compact lay the germ of all constitutions creating government by the people, as the branching oak is enwrapped in the acorn. I have the honor to exhibit to you, and shall ask the privilege of presenting to your President, a facsimile of this covenant as recorded in Bradford's history, so lately delivered with due ceremonial into the possession of the Commonwealth of Massachusetts through an act of gracious international courtesy. In this history of "Plimouth" plantation, William Bradford, for thirty years its Governor, set down with pious hand and in full detail the history of the enterprise, so big with destiny, from its earliest inception to the year 1647 —and this book, which for one hundred years had disappeared from the knowledge of men, now restored to the land where it was laboriously and lovingly written, is without doubt entitled to be regarded by Americans at least as one of the few most precious manuscripts in the world.

How fares it in these later days with the clear stream of influence which has gushed from Plymouth Rock since it was first smitten by the firm footprint of the pilgrim? There have mingled with its flow the waters which bear the racial characteristics of Celt and African and Teuton and Norman and Latin and Norseman and Slav. And it may have appeared at times in our history as if that original vital stream had perished in the periods of drought which starve ideals, or in the sands of wealth and luxury which choke the waters of life; but when the nation is in peril from outward foe or domestic danger, then, like the fabled fountain of Arethusa, this stream bursts forth anew, its waters, pure as at their source, carrying in its waves, as of old, the power to cleanse and to heal. It is a

ſcts by them done (this their condition conſidered) might
be as firme as any patent; and in ſome reſpects more ſure.
The forme was as followeth.

In ye name of god Amen. We whoſe names are underwriten
the loyall ſubiects of our dread ſoueraigne Lord King Iames
by ye grace of god, of great Britaine, franc, & of Ireland king
defendor of ye faith, &c.

Haueing vndertaken, for ye glorie of god, and aduancemente
of ye christian faith and honour of our king & countrie, a voyage to
plant ye firſt Colonie in ye Northerne parts of Virginia. Doe
by theſe preſents ſolemnly & mutualy in ye preſence of god, and
one of another, Couenant, & combine our ſelues togeather into a
Ciuill body politick; for our better ordering, & preſeruation & fur-
therance of ye ends aforeſaid; and by vertue hearof to enacte,
conſtitute, and frame ſhuch juſt & equall lawes, ordinances,
acts, conſtitutions, & offices, from time to time, as ſhall be thought
moſt meete & conuenient for ye generall good of ye Colonie: Vnto
which we promiſe all due ſubmiſſion and obedience. In witnes
wher of we haue hereunder ſubſcribed our names at Cap-
Codd ye .11. of Nouember, in ye year of ye raigne of our ſoueraigne
Lord king & James of England, franc, & of Ireland ye eighteen
and of Scolland ye fifth & fourth. An: Dom. 1620.

After this they choſe, or rather confirmed mr John Caruer (a man
godly & well approued amongſt them) their gouernour for that
yeare. And after they had prouided a place for their goods, or
comons ſtore, (which were long in vnlading for want of boats,
foulnes of ye winter weather, and ſickines of diuers) and begune
ſome ſmall cottages for their habitation; as time would admit
they mete and conſulted of lawes, & ordors, both for their
ciuill & military gouerments, as ye neceſitie of their condi-
tion did require, ſtill adding thervnto as vrgent occaſion
in ſeuerall times, and as caſes did require.

In theſe hard & difficulte beginings they found ſome diſcontents
& murmurings ariſe amongſt ſome, and mutinous ſpeeches & carriage
in other; but they were ſoone quelled, & ouercome, by ye wiſ-
dome, patience, and juſt & equall carrage of things, by ye gou:
and better part wch claue faithfully togeather in ye maine.
But that which was moſt ſadd, & lamentable, was, that in 2.
or .3. monthes time halfe of their company dyed, eſpecially
in Jan: & febreary, being ye depth of winter, and wanting
houſes & other comforts; being vnfitted with ye ſcurvie &

poor and careless optimism which would close its eyes to evils in our body politic and in society which those sturdy men of the earlier time would have cut out, though the surgery might be grim and pitiless. It is a weak and impotent cynicism which had no place in their conception of public duty, which, seeing these evils, would succumb to their dominance in indifference or despair. As in the past, so in the future, may the Republic never lack in her sons something of the indomitable spirit of the Puritan, his fidelity to conscience and to duty, his faith in God and in man, his stern righteousness and downright honesty, for of such qualities are made up brave manhood and loyal citizenship. (Applause.)

THE PRESIDENT:

I am sure we appreciate not only the earnest and eloquent speech of the Governor, but also this valuable gift which he has presented to our Society, and which we will cherish for its own sake and for his, and shall pass it over to the Secretary, to be laid away in the archives of our Society.

"THE PURITAN IDEA OF GOVERNMENT."

THE PRESIDENT:

We have with us one who is not at "the beck and call" of every one, but he is our Beck to-night. He came very near not being so, however. Mr. Beck was with us a year ago, but as the hour was late when his turn came to speak, he graciously yielded to the last speaker, who was a guest from another city. When we invited him this year, suggesting that we would like that speech of a year ago, he replied expressing his hesitation to accept, lest we had felt under obligation to invite him, and that on no condition would he deliver the speech of a year ago, as nothing was so flat as a speech that had been canned for a year and warmed over for the occasion. We replied that we had invited him because we wanted him; and that he should

have a new toast, and the largest liberty in the use of material, new and old. In other words, it was unconditional surrender on our part, and so we captured him. I am very glad, therefore, to introduce the Honorable James M. Beck, United States District Attorney of Philadelphia, who will speak to the toast "The Puritan Idea of Government."

HON. JAMES M. BECK'S ADDRESS.

MR. CHAIRMAN AND GENTLEMEN OF THE NEW ENGLAND SOCIETY:

It is with considerable diffidence that I arise to address this distinguished gathering, and perhaps my embarrassment is greater because of the incident to which the Chairman has done me the honor to allude. It is true that, a year ago, yielding to that which was the obvious propriety of the occasion, I did suffer an attack of intellectual indigestion arising from an undelivered speech; and on that occasion I was the recipient of so many pleasant and flattering remarks that I then realized in a more practical way than ever before how anxious were people not to hear me. In addition to that, the character of this audience, and the elevated and dignified manner in which the addresses at your board have always been made, have filled me with embarrassment, for the reason (I say it in frankness) that my engagements have been such, in the last fortnight, as to make impossible the preparation of any address that would be worthy of the audience, the high festal nature of the occasion and, above all, the dignified subject of the response. And yet I feel like reminding you that when the courtiers, in the "Midsummer-night's Dream," sought to drive away poor Bottom and the other players on the ground that they, too, were unfit to entertain the king on the occasion of his nuptials, Theseus was broad-minded enough to say, "I'll hear the play, for there is never anything amiss when simpleness and duty tender it." Or, perhaps, I might venture to quote the same

great poet (who, after all, has said everything better than anyone else can say it) by reminding you that, when the players came to Elsinore, that precise old counselor Polonius was disposed to treat them according to their deserts; but Hamlet said: "Use them much better. Use every man after his deserts, and who should 'scape whipping? Use them after your own honor and dignity. The less they're deserving, the more merit is in your bounty." And so the less my deserving, the more merit will there be in your bounty.

The toast to which you have invited me to respond is one that admits of little fancy and still less humor. What is "The Puritan Idea of Government?" It at once recalls that incident, to which the honored Governor of Massachusetts has alluded, of that little vessel tossing upon the immeasurable waste of waters, so crowded with her cargo of human life that the men slept in the boats upon the davits, driven by wintry blasts that were not more relentless than the spirit of persecution that they left behind—and named "The Mayflower"—in unconscious prophecy that the long night of political tyranny was about to break and a better day to dawn for the human race. The departure of those brave men was accompanied by no such imperial pomp and circumstance, Mr. Chairman, as that which saluted the departure of the German fleet from Kiel, a few days ago. No peripatetic—and shall I say witless?—monarch sent them forth with imperial rodomontade and braggadocio; nor did the admiral of that little fleet, if admiral it had, say that it went forth to preach the Gospel of "his Majesty's consecrated person." They were embarked in no scheme of land piracy; they had no huge leviathans of the deep, armed with steel sixteen to eighteen inches thick, to protect them. And yet I venture to say that the name of "The Mayflower" and the honor of the Pilgrims will be chanted by generations yet unborn when "William the Witless" will be entirely forgotten. (Applause.)

They were no ordinary men, these plain people of England—these carders, spinners and weavers of Nottingham,

Lincoln and Yorkshire. To them the then living Shakespeare, if he had dropped the language of court gallantry and the prejudices of his class, might have said, as he made Harry say of the infantry at Harfleur:

> "And you, good yeomen,
> Whose limbs were made in England, show us now
> The mettle of your pasture. Let us swear
> That you are worth the breeding. I doubt it not,
> For there is none of you so mean or base
> That hath not noble luster in your eyes.
> I see you stand like greyhounds at the slips
> Straining at the start."

It was within the cabin of that Mayflower, as has been said, that this little band adopted the first written constitution. By virtue of no charter or kingly patent, but of and by themselves, and therefore by the power of the people, they ordained their "civil body politic," each covenanting with the other that liberty might not be mistaken for license, to render such "due submission to just and equal laws" as should be provided by a vote of the majority for the common good. Thus was planted upon our soil the germ of the democratic principle; and that was, in the first place, "The Puritan Idea of Government"—of a government by the people, for the people and of the people.

It is a fact, it seems to me, passing strange, that, whereas in a day when popular government was an almost undreamt-of possibility, the Pilgrim believed in it, in this day, when it has advanced over the world with the stride of a seven-leagued giant, there are pessimists who venture to question both the value and the validity of the democratic principle. Only a few months ago Mr. Lecky, known to all of us as a most philosophical writer, preferred in two ponderous volumes his indictment against democracy, claiming, in brief, that the experience of time had shown that it was both incapable and dishonest. But if Mr. Lecky were here to-night we would venture to ask him, "If not democracy, then what?" There can be but two

kinds of government, viz., the rule of the many (that is, democracy) and the rule of the few; all minor forms of government being classified within these two. The rule of the many, which the Puritan inaugurated on our continent, whence it was destined to blossom into such glorious fruitage, seems to base its claims to recognition upon two postulates, one that where all are concerned, the average wisdom of all can be more safely trusted than even the educated and selfish interests of the few. Mr. Jefferson, on his return from Paris, said to his neighbors, at Albemarle: "Let us forever bow down to the general reason of society, the only sure guardian of the rights of man. Even this," he adds, "may sometimes err, but its errors are honest, solitary and short-lived. We may trust it," concluded the great apostle of democracy, "even in its deviations, for it soon returns to the right way!" And let me say to you, Governor Wolcott, if you will allow me, that I see an illustration of what Jefferson meant by short-lived "errors of democracy" and the justice of its sober second thought when I recall that, in your city of Boston, but yesterday, the Bryan Democrats could poll but two thousand votes. (Merriment and applause.)

But democracy seems to me to rest its claim upon a broader right; that is, it stands four-squared, like a pyramid, upon the ethical principle that where all are concerned all should be consulted; for, as the Great Charter adopted in our own city has said, "All government derives its just powers from the consent of the governed." If democracy be this failure, which Mr. Lecky would lead us to believe it is, we would venture to ask, after two hundred and seventy-seven years of experience with the democratic principle, and recognizing all the admitted imperfections of our system, who among all the seventy millions of our people in this country would willingly go back to the opposite form of government? Or we would ask, what decisions of the American people at the polls would they, in their sober second thought, willingly reverse, throughout the one hundred and twenty years in which they have been charged, in even a

more momentous way than the Puritan, with the responsibility of demonstrating the power of man to govern himself? If it be true that a tree is known by its fruit, the democratic principle of the Pilgrims has certainly demonstrated its value. Would you measure it by material progress? Shall I venture to remind you that, small as was that body of Pilgrims that landed here on "the day we celebrate," our nation to-day is among the mightiest, if it is not the mightiest, of the powers of the world —a nation of seventy millions of people, with the acknowledged primacy of the world in agriculture, in manufactures, in mining and, please God, soon to be in commerce. When, on the opening day of the Columbian Exposition, looking down the Court of Honor to that noble Peristyle, and inviting the nations of the earth to compete with the heart, the brain and the muscle of our country, Mr. Cleveland said that, in that competition, "America would ask no allowance on the score of youth," he uttered no empty or idle boast; for, young as we are, we have, as another Siegfried, plucked from the tree of human history the sword of the world's supremacy. (Applause.)

But, it may be asked, is not the charge of Mr. Lecky true, that the democratic principle in government is dishonest? Admitting most freely the imperfections that are attributable to our common human nature, may we not reply by asking, when in the history of the world has government by the few ever been honest? It is true that delinquencies in monarchical countries are not as well known, because the white light of publicity does not shine upon them, as in the republic, where discussion is as free as the air. But, let me ask, where are the products of a kingly aristocracy that can reasonably compare with like products of the American democracy? Take, for instance, that country which by comparison would be the fairest for purposes of comparison—I mean England. I venture to say that from the time of the marauding Conqueror down to the last of the Georges there never was, as a result of kingly caste, one really good man or woman upon the English throne. Shall I instance

William Rufus—he of whom it was said that never a day dawned that he did not rise a worse man than he had lain down, and never a night came that he did not lie down a worse man than he had arisen? Or that John, of whom it was said that, "foul as hell is, it is not as foul as John?" Or that Richard the Conqueror, who said of his dynasty, "We come from the devil and we go to the devil"? Or that marble-hearted Elizabeth, who murdered her own sister? Or that Charles II., whom his courtiers called "The Goat"? But, you will say, these belonged to past ages. Let me, then, with your indulgence, simply read for you two epitaphs which were written for the first and the last of the Georges—written by no American, but by no less loyal an Englishman than William Makepeace Thackeray. This is what he wrote of George I.:

"He preferred Hanover to England,
And two hideous mistresses
To a beautiful and innocent wife.
He hated art and despised literature.
But he liked train oil on his salad,
And gave an enlightened patronage to bad oysters.
He had Walpole as a minister—
Consistent in his preferences for every kind of corruption."

Of George IV. he wrote:

"He left an example for age and for youth—to avoid.
He never acted well by man or woman.
He was as false to his mistress as to his wife.
He deserted his friends and his principles.
He was so ignorant that he could scarcely spell.
But he had some skill in cutting out coats
And an undeniable taste for cookery."

Now, take those two men, who may almost be said to have reigned within the memory of living man, and compare them with the products of the American democracy from the first and greatest, Washington, down through Madison,

Jefferson, Jackson, Lincoln, Grant, Harrison and Cleveland, to McKinley. When, if ever, did the leader of an American democracy do aught, in his high station, to dishonor the office to which the people had been pleased to elevate him?

But there is one other phase of the subject to which, with your pardon, I would like to briefly allude; and it is, perhaps, a less agreeable side of the picture. The Puritan idea of government was more than merely democratic; it had that characteristic which we cannot wholly claim for the present workings of our system, it was moral. Permit me to say that, perhaps, that which we most admire about the Puritan we have, by comparison, least occasion to admire; and that which we least admire we should most admire. If we were to analyze our emotions to ascertain what it is that most impels us to join in the felicitations of this high festal occasion, I think we would say that it was that pilgrimage across the wintry seas. But the inclement season of the year, while it enhanced the dramatic character of the event and appeals to our imagination, added nothing to its moral influence upon after ages. The pilgrimage in itself, while deservedly to be commended, was after all but a piece of enlightened selfishness. The Pilgrims left the fatherland because life in England and Holland had become intolerable, and because they preferred to better their condition in a new world. And the other thought which, perhaps, more than any other prompts us to admire the Pilgrims, viz., that they planted here the democratic principle, must be taken with this reservation, that the basic principle of our institutions is not the rule of the majority, to which they devoted themselves, but that constitutional restraint upon the abuses of power by the majority which the Constitution of the United States was designed to make effective. What, then, is it about the Puritan that we least admire but that we should most admire? It is that which has given a distinctive meaning in our language to the word "Puritanical"—absolute fidelity, in our every-day life, to religious conviction. Suppose, for example, the door of this hall were to open and Bradford, Endicott, Brewster and

Alden were to enter and seat themselves at this table. Eliminating from our minds the consternation which would follow from a meeting of the quick and the dead, let me ask you, would we be in entire sympathy with those men who landed on Plymouth Rock in 1620? Would not their ideas be quite as antiquated as their clothes? Would not the laugh freeze upon our lips and the smile fade from our faces, when we attempted to commune with them? Now, why is that? It is because, after all, the spirit of their age was that nothing succeeds like truth, and the spirit of our age is that nothing succeeds like success. It is because that which was most characteristic of them was an illiberality, if you please, that arose from the very intensity of their religious convictions; while that which is our distinguishing trait is a liberality that arises, I fear, from our indifference to all that is vital in religious belief. It is because they believed that the Golden Rule and the Decalogue had some place in political life; whereas we all agree—decry as we may the famous aphorism of Senator Ingalls—that neither the Ten Commandments nor the Golden Rule nor any of the precepts of moral life have any legitimate place in the political life of the nineteenth century. It is because they had the stern, esthetic, austere spirit of the Italian Savonarola; while our age has the yielding, hypocritical, evasive spirit of the Italian Machiavelli. They were stoics, we are epicureans.

You say these are harsh words. That they are true, let me prove to you by citing simply two instances of recent date. There is, perhaps, no city that averages so high in private morals as the city in which we are celebrating this festal day. Nevertheless, is chastity enshrined upon the domestic hearth, or regard for decency held in the same respect, as by our Puritan fathers? A few years ago all Paris was shocked by a play called "Orange Blossoms," which represented in pantomimic suggestiveness a bride and groom retiring on their wedding night. That same play, at which Paris gagged, was produced within a very few years in Philadelphia; and, so far

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from any one resenting it (though it is true the license of the theatre was temporarily revoked), the man who committed that deadly affront upon decency went unwhipped of justice. But you say that that was a low theatre, and belonged to the slums of Philadelphia. Let me then ask you, what crowded the Chestnut Street Opera House, at a performance by Yvette Guilbert, only a few years ago? Was it a great actress like Modjeska, Ristori or Sarah Bernhardt, a great singer like Melba or Patti, or was it even a beautiful woman? No, it was because that product of a Parisian dive had achieved an international reputation by singing the most indecent songs that ever man or woman dared to sing in any country. And was there even so much as a ripple of protest in this city when Yvette Guilbert sang songs which the audience thought it understood? Again, what are the themes upon which four-fifths of the comedies that are produced to-day are built? Upon themes of intrigue and deceit, upon the old, stale lie of a father who, in a night off, is caught in a compromising situation and who, throughout a play of four or five acts, resorts to a series of lies in order to conceal his wrongdoing from those nearest and dearest to him. We laugh at it, but is the deceit or moral infamy ever regarded as a matter for reprimand?

Is your literature any better? Is it not a fact that, through your mails and in your households, the worst novels of Zola, Maupassant, Belot, Daudet, and the sewer school of romance, none of which can be read without tarnishing in some respect the human soul, are read with the most absolute freedom and with a certain degree of immunity from social criticism? It is not my function to preach a sermon, but I do insist upon this fact, that that which we most condemn the Puritan for—the fact that in matters of public decency he imposed his will upon the minority, the fact that he believed that "righteousness exalteth a nation and sin defileth any people" —is a spirit which this utilitarian and pleasure-loving age can follow with most manifest profit.

If I were disposed to descant upon public morals (which

I am not disposed to do, because I might then be accused of trenching on the domain of politics, and you know I would not do that), perhaps there, too, like our distinguished Chairman, I could find abundant material with which to point a moral. Are there any members of City Councils who have graduated from the Penitentiary? Are there any who have pleaded guilty to embezzlement? Have any of them sold the interests of the city as Judas Iscariot sold the Lord?—and they did it probably for more than thirty pieces of silver, but their condemnation is none the less. Is the Legislature that high moral body that we would like it to be? Was the convention which was elected as the result of the most unseemly and corrupt factional fight that this country ever knew (I mean the contest that involved the supremacy of the senior Senator of Pennsylvania) inspired by the spirit of Savonarola or that of Machiavelli, when it denounced in unmeasured terms the very methods by which many of its delegates were elected? We want more sincerity in our public life. And I venture to say only this, in conclusion, that, while there are many intricate problems facing the American people for solution, to solve which the unfailing good sense of the people can be safely trusted, the real problem of the twentieth century is this, how good men of all parties can combine to drive out of the temple of Liberty the money-changers who have defiled it and betrayed the trusts that were reposed in them. We must solve that problem if our institutions are not to perish from very rottenness; and when we have done so, and have won that fight (and if the Puritan spirit is not dead we shall win it), then it will be time for every optimist to quote the words of the Puritan poet, Milton, and say, "Methinks I see in my mind a noble and puissant nation rousing itself, like a strong man after his sleep, and shaking her invincible locks. Methinks I see her, as an eagle, mewing her mighty youth and kindling her undazzled eyes at the full mid-day beam, purging and unscaling her long-abused eyesight at the fountain itself of heavenly radiance." (Applause.)

THE PRESIDENT :

Our annual meeting was held last week, and it was a very stormy night. Not many were there, and I suppose that possibly some who came through the rain thought the meeting would be dry enough, but they were disappointed. A very pleasant episode occurred at that meeting, and it was one which we all felt ought to be noticed and brought to the attention of the whole Society. Mr. Louis C. Vanuxem, one of the members of our New England Society, paid a visit to Holland this last summer, and brought back some gifts from the old church at Delfshaven for this Society. Unfortunately, Mr. Vanuxem could not be here to-night. He was requested by our Society to put a description of these gifts and of his visit in writing, and a committee was appointed, of which the Rev. Dr. Richards is the Chairman, to respond. The whole matter is in the hands of Dr. Richards, and I will now ask him to bring it before the Society.

DR. RICHARDS :

Mr. Chairman, I am sure we all greatly regret the necessary absence of Mr. Vanuxem from the meeting to-night, but his admirable letter speaks for itself and tells the story which needs to be told. It is as follows :

PHILADELPHIA, PA., Dec. 22, 1897.

Rev. Stephen W. Dana, D.D., President New England Society, Philadelphia, Pa.

MY DEAR DOCTOR DANA : In accordance with the minute adopted at our recent annual meeting, I send you the following relating to the gift to the New England Society of Philadelphia of the poor-box from the little Protestant Church of Delfshaven. From this port the Speedwell sailed in 1620 with the Pilgrim Fathers, who were afterwards transferred to the Mayflower.

Speaking of this event, William Bradford, Governor of the Plymouth Colony, wrote, quoting in part from Deuteronomy: "So they left that goodly and pleasant city (Leyden, Holland), which had been their resting-place for near twelve years; but they knew they were pilgrims and looked not much on these things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits."

In liberty-loving, tolerant and hospitable Holland, the Pilgrims had found "freedom of religion for all men," as promised. But the Netherlanders' language and customs were not English; as their children grew up they would naturally intermarry with the Dutch, and in a few generations their descendants would become Dutch. They desired to build up a community on English soil, and to preserve for themselves and succeeding generations those standards and creeds that were dearer to them than life.

The Pilgrims were poor and sacrificed much to reach America; a hard bargain was driven by the English merchants who advanced the moneys for their passage. The agreement stipulated that the Pilgrims were to work for seven years, with no day, save Sunday, to themselves, and at the end of that time all of their accumulations were to be shared equally by the company. With a portion of this loan the Speedwell, a vessel of sixty tons, had been bought and fitted out in Holland, and in July, 1620, lay at anchor in the River Meuse, where it flows through the town of Delfshaven, then a port of Leyden, now a quiet suburb of Holland's great seaport, Rotterdam.

History is silent on the length of the Pilgrims' stay at Delfshaven, and statements are conflicting, but certain it is that, true to the traditional Dutch hospitality, the Protestant Church at Delfshaven opened its doors to them, and there they worshiped the Almighty and invoked His divine blessing on their perilous adventure to the New World.

During a sojourn in Holland in August last, at the suggestion of my cousin, Mr. Charles W. Sparhawk, the writer visited this church, first obtaining from the American Consul at Rotterdam a letter of introduction to Mr. F. B. Plukhooy, one of its influential members. The church is on a canal that leads into the Meuse, and within a stone's throw of where the Speedwell was anchored. It is built of brick and has a seating capacity for about two hundred people. On one of the interior walls is a memorial tablet, dated Chicago, February 7, 1867, with this curious inscription: "M I L;" over the "I" are cut transversely the letters "I N I;" below this the date 1593 and the Greek words "Eis Kurios" (One Lord).

In the church warden's room hang two pictures; one illustrating the first public worship of the Pilgrim Fathers on their landing in America; the other a key to the same, giving names of the worshipers. Photographs

of these pictures, the exterior and interior of the church, and the River Meuse, where the Speedwell was anchored, accompany the gift of the poor-box. In this room is a register with the autographs of the American visitors, and on its first page is the following translation of the fifty-third and fifty-fourth pages of the Dutch work, "Description and History of Delfshaven," by F. J. Kleijn:

"On the 22d of July, of the year 1620, the pier of Delfshaven was crowded with people. A vessel was riding at anchor, 'The Speedwell,' waiting for a large number of passengers. A severe act of Parliament, which had been passed in 1592 in England, caused a cruel persecution of the so-called Puritans. Many of them fled to the hospitable Netherlands, and having settled at Leyden, they chose for their minister the Rev. John Robinson, belonging to their own church, and residing in this country since the year 1607. They gloried in bearing the name of Pilgrims.

"Their stay at Leydon lasted twelve years. As for religious freedom and toleration they rejoiced in favorable circumstances, the municipal government having not the slightest reason to complain of their conduct, but they had hard work in providing for their sustenance. The fear of being pressed for the military service on account of the war with Spain, and the painful feeling of exile, made them resolve on founding a colony in America. A vessel was bought and lay ready to sail on the above-mentioned date. The whole congregation, a part of which was to leave for America and the rest had to stay behind, waiting for a subsequent opportunity, was assembled on the quay. The inhabitants beheld a scene which should never be forgotten. This scene of parting was touching; but first the Rev. Robison, kneeling down, sent up a fervent prayer, trusting to the Lord and His grace, the members of his church hoping to follow their brethren before long. Once more embracing each other they bade farewell—for many of them the last farewell on earth—and the Speedwell weighed anchor, steering to Southampton, where another ship, the Mayflower, was waiting to accompany them to America.

"They arrived safe and sound and founded New Plymouth. This seemingly unimportant event is one of the most momentous in the history of the New World. By this fact one of the most prosperous colonies—nay, the mightiest State of the New World—was founded. The day on which the Speedwell weighed anchor before Delfshaven is to be considered as the day on which the first light glowed of that gigantic Republic now called the United States of North America."

When informing Mr. Plukhooy of the writer's desire for relics that were in the church when the Pilgrim Fathers worshiped there, and also for a certificate as to their genuineness, he promised that one of them should be given to the New England Society of Philadelphia. As a

result of these negotiations the poor-box is here. The hope that our Society might become interested in the impoverished condition of the house of God, which nearly three hundred years ago opened its friendly doors to our exiled ancestors, largely induced the pastor and church wardens to part with this mute witness of the most important event in the history of the Pilgrim Fathers, who in this identical box dropped their scanty alms.

Referring, at the writer's request, to the financial condition of his church, Mr. Plukhooy has written for your information the following: "In the last years the yearly receipts have not been equal to the expenditures; there has been an average annual deficit of 400 to 500 guilders (about $200), owing to the removal or the decease of well-to-do members, and to important and inevitable reparations. The total debt of the church at present amounts to 13,000 guilders. All these circumstances, together, don't give a bright prospect to our ministers and church wardens, but they fervently hope for better times. History proves that Holland has always been a classical soil of liberty, and a safe asylum for all who were persecuted in their own country for the sake of religion. Your ancestors came here three centuries ago, and found a safe abode, a resting-place, where they could worship their Heavenly Father, who marvelously heard their fervent prayers. If these ancestors could be with you now, and see you give support to our church, and so provide for our spiritual wants, they would bless your benevolence and rejoice in your holy work. I recommend our interests to your Society and rely on its kindness."

Ten years after the Pilgrim Fathers landed at Plymouth Rock, their colony numbered only 300. They were great, not because they had achieved success, but because they deserved it. Their English brethren, writing them, said: "The honor shall be yours to the end of the world." So to-night to our salutations to the little church of Delfshaven, holding in grateful remembrance its hospitality to the poor emigrants of 1620, shall we not add: "The honor shall be yours to the end of the world"?

Faithfully yours,

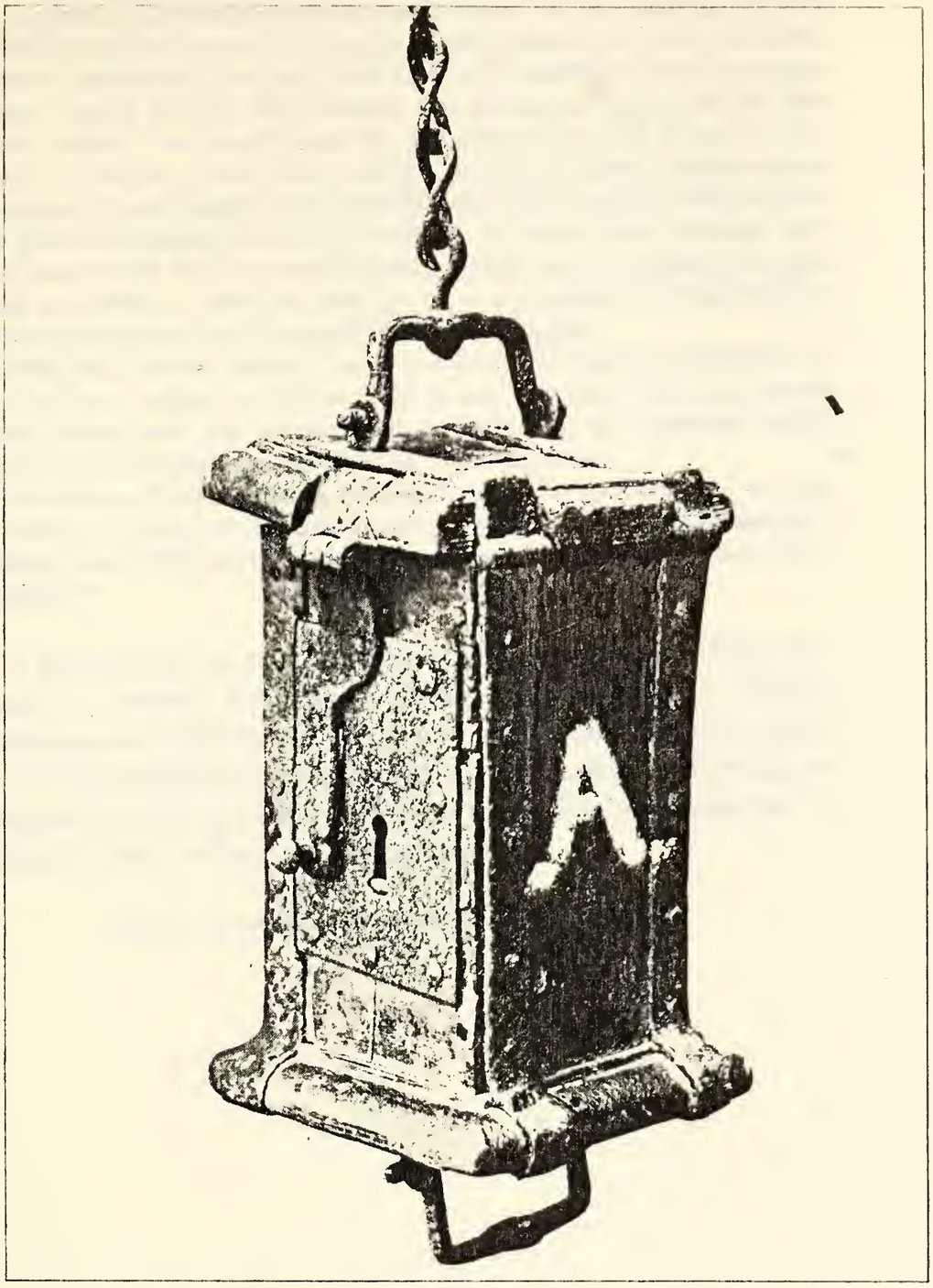
LOUIS C. VANUXEM.

DR. RICHARDS, continuing:

Mr. Chairman and gentlemen, I have to say that when we heard this story, so eloquently told by Mr. Vanuxem, our hearts were all much stirred, and this little iron-bound box seemed to us a precious relic and of a value equal, I think, to anything in Pilgrim Hall at Plymouth. Here is the old chain

by which it hung in the little church for perhaps three hundre years and more; two hundred and seventy-seven years ago th men of the Mayflower may have looked upon it and placed i it their scanty alms. As Mr. Sparhawk has well said, no lip are so eloquent as those which cannot speak; and those lip appear upon this box pleading for that little church in Delfs haven. As in the old Florentine days the "brethren in Miser cordia," gowned and with hooded faces that their noble ran might not be discovered, went about shaking their poor-boxe in the faces of those they met on the street, pleading for th needy, this little box is here to plead for that church.

As stated in the minutes of our meeting, it was immed ately resolved, on the motion made by Mr. John H. Converse that, out of our treasury—which, thank God, is somewha plethoric!—the sum of fifty pounds sterling be immediatel sent to that little church as a token of our good will. It wa further voted that this box should be present at all our annua meetings as a reminder of that little church which we believ gave shelter to our ancestors in the historic past, so that, a each annual meeting, those who feel so disposed may con tribute something, in this box, for the benefit of the churc that made this gift. There is money now in the box, and it ready for more. A committee was appointed to prepare brief address to the church, and that committee now present the following:



The New England Society of the United States of America, on the two hundred-and-seventy-seventh anniversary of the landing of the Pilgrim Fathers on these shores, sends cordial greetings to the Protestant Church at Delfshaven, the port from which they sailed on that illustrious voyage; and it accepts with thanks the ancient alms-box which that historic church has kindly sent to this Society by the hands of Mr. Louis C. Vanuxem. We shall cherish it with reverent interest as a memento of those historic days, recalling the faith, freedom and brotherhood which characterized your ancestors in brave little Holland and which constituted the priceless blessing which our forefathers brought to this new world. This box will be to us a frequent reminder of the venerable church which witnessed their embarkation.

Hereafter, at our annual banquets, it is our present intention to have this box before us so that any of our members who may be so disposed may have the privilege of contributing to a church which listened to the worship and farewell of their ancestors.

As a token of our deep and abiding interest in your welfare, we beg the church to accept from this Society a gift of fifty pounds sterling, which we send with hearty sympathy and best wishes for your continued prosperity.*

I have only to add that here is the certificate which Mr. Vanuxem secured from the minister and College of Church Wardens as an evidence of the genuineness and antiquity of this box, which is still farther indorsed by the Consul at Rotterdam. Here also are the pictures referred to, which any member of the Society may examine. (Applause.)

* For correspondence with Delfshaven, see pages 62 and 63.

"THE DUTCHMAN'S CONTRIBUTION TO THE NEW ENGLANDER'S GREATNESS."

THE PRESIDENT:

"The next speaker has a Van in his name, which indicates that some time in the distant past his ancestors and ours clasped hands in friendship. We are glad to clasp his hand to-night in cordial greeting. We ought never to forget our debt of gratitude to Holland for her welcome to our forefathers, and for all she has done directly and indirectly for our Republic. It gives me pleasure to introduce the Rev. Dr. George R. Van DeWater, who will speak to the toast "The Dutchman's Contribution to the New Englander's Greatness."

DR. VAN DEWATER'S ADDRESS.

MR. PRESIDENT AND GENTLEMEN:

I must say, as a direct descendant of Hollanders, that this dinner "beats the Dutch." It began, as public dinners usually do, with an invocation—which, I trust and believe, has not come to be a mere formal utterance; it proceeded quite in an unusual way with selections from "Rameaux," "Nazareth," and other pious songs; and, to crown all, you bring in a poor-box and are going to take up a collection. (Merriment.) I must also say to the credit of this Society that the occasion is most remarkable in that, at this time of the evening, if I may judge from your earnest countenances, you are sincere in your desire to listen to the speeches that are yet to come. I can only construe this as an augury of greatness on the part of your organization. Next to empty seats, which are very irresponsive listeners, there is only one thing worse for a public speaker, and that is stupid auditors in the seats; but when, after hearing such speeches as have been made here to-night, you, gentlemen, are ready to accord a patient audience to others, that fact is an evidence that you are of good stock, whether you come from Plymouth Rock or any other rock.

I was inclined for a few moments to be somewhat pessimistic as my good brother of Philadelphia (Mr. Beck) was discoursing upon the degeneracy of the sons of the New Englanders; but when I heard him, at the close of his remarks, utter his hope and belief that they would yet stoutly assert themselves for purity and righteousness, I made up my mind that they were like Mulvaney's goat. Mulvaney decreed death to the goat because he chewed up everything, but the animal was spared because Mrs. Mulvaney interceded for him; but finally that goat chewed up Mulvaney's red flannel shirt, and then Mulvaney said he must die. Mrs. Mulvaney again interceded, but to no avail. Mulvaney took the goat upon the railroad track, tied him to one of the railroad ties, and watched him as a train came dashing along. The goat stood there, watching too, and, in fear and trepidation, began to cough, when out came the red flannel shirt, signaling the train, caused it to stop, and saved his own life. It's a pretty good world yet, and the goat is going to live! (General merriment.)

One other thing—if you will kindly allow me further to clear my mind of a few recent impressions before I come to what I had prepared to give you. The advent of the poor-box, with its excellent messages from abroad, proves that my friend, Mr. Beck, had just one spot on the sun of his brilliant speech, which spot, let me say, will be lost in its great effulgence; and that one spot is doubtless due to the fact, as he states, that he did not have time to prepare the speech. He said that Puritans found England and Holland intolerant. I want to assert as an historical fact, one which no one with a knowledge of history will contradict, that whatever intolerance was found in England, neither Puritan nor Pilgrim, English or Huguenot, Spanish or Walloon, ever found anything like intolerance in Holland, never and never! Now for the address I have prepared.

One loves to observe a fitness in things. There is manifest fitness in a Dutchman coming from Harlem to address New Englanders living in Pennsylvania. The strata of Dutch and

English formations mark the conglomerate structure of population in all the Middle States. New York, first settled by the Dutch, was subsequently upon two occasions captured and controlled by the English. The mother of William Penn was a Dutch woman, and so thickly settled are parts of your great Keystone State with direct descendants of Hollanders that Pennsylvania Dutch has become a commonplace term to describe large portions of your population. The study of New England settlements in this country reveals the considerable connection and extensive influence of the Dutch character and civilization.

No sensible man will deny to the New Englander his greatness. No good man would wish to do this. In that greatness every American rejoices and has just pride. It represents all that is noble and free, liberal and enlightened, cultured and civilized in the most blessed nation of the world. What citizen of such a State will not rejoice in such a greatness? But neither will any intelligent man, at least, ignore certain chief constituent elements of this New England greatness. Geologists are wont to tell us that, waiving minor considerations, the character of a stream can be determined as well anywhere along its course as at its fountain-head. Whether this be strictly true or not, historically it is true that the fundamental principle of freedom, upon which our national structure has been reared, became known and was fully developed among the people of that little but lovely, that lowly yet lofty country of the Netherlands. The names of New Netherlands and New York are sufficient to remind us that the principles as well as the peoples of Holland and of England were transported and transplanted here.

We are here to-night chiefly to commemorate and glorify the New Englanders, the Pilgrim Fathers (God bless them!), all of them sturdy if not all of them saints, in all of whom, along with some strains that were sufficiently human, there flowed blood charged and surcharged with the Divine principle of unrestrained and unrestricted freedom. I will not forget this

to-night. There is little danger. There are enough to remind me of my mistake, were I at all inclined to make it. But a New Englander, of all other men in the world, loves to get to the root of things. He wants fair play, and will not deny facts. Facts are stubborn things. It does not do to deny them nor to ignore them. They have a way of asserting themselves that it is disagreeable for those who try to bury things when they are alive. There is no need to deny facts. Only a narrow, partisan, prejudiced and hopelessly bigoted man will ever want to deny facts. An intelligent New Englander is willing, and most of them are proud to admit, that when their parents came to this country to find freedom, they first went to Holland to learn what freedom was. All honor to them for coming here! With what magnificent earnestness and intrepid bravery, and resolute determination to do or die, we will never know; yet not from old England did they learn the lessons of freedom, but from older Holland, the land of the free and the brave all the way back to the times of Julius Cæsar, when, under the title of Batavians, they fought against tyranny and oppression. It is from the Dutch that Englishmen, who had learned in England to want freedom, learned how to get it. They were like children, oppressed by wretchedly unjust parents, who leave their home, go to another place, learn their trade there, and seek in still another place to practice it. This is precisely in analogy what your forefathers did. In England they were treated shamefully. There is no doubt about that. No matter what may be said to explain this bad treatment, nothing can ever be said to excuse it. Would that an admirer of a changed old England, a staunch supporter of the Church of old England, and firmly believing that to-day the beloved Queen represents in her person all that is benign and good, and justifies her title, "Her Most Gracious Majesty," could deny England's unjust treatment of her best children in the latter part of the sixteenth and in the early part of the seventeenth centuries! The truth must be told. The injustice of old England's State and Church forced the New Englanders to leave

their country and their home. How they loved it, their history has since shown. They called the part of the country where they settled New England; they named their towns, many of them, after the towns of old England; and in their ardent attachment for their old home the New Englanders are a standing rebuke to those who think it is noble to speak slightingly of those with whom they cannot agree. But where did these New Englanders learn the lesson of freedom which, the moment they arrived here, they gave evidence of knowing? Surely not from the old England. Manifestly not from any inspiration received during their perilous voyage of three months, during all of which time their attention had to be directed to the preservation of their little ships. They went first to Holland. There the leaders of the New England movement of emigration for liberty learned what liberty was, and how to secure it. They did not come here to found a nation. That came afterward, because old England, with characteristic obstinacy, would not change, and having lashed her children when they were with her with whips, chose upon their descendants, when they had become colonists here, to lay on the scorpions. The New Englanders came here to find, or rather to have, liberty. They found liberty in Holland, and though they could have all gone there and stayed there, and been as free as they were here, and much happier, had they chosen to stay, being Englishmen, and not Dutchmen, with characteristic gratitude for the Dutchman's hospitality, they stayed just long enough to learn how to think and talk and act like freemen, and then came to this land to establish a New England. Everything that makes old England a better land to live in to-day than it was two centuries ago has come from copying the virtues of New England; and had these virtues been copied earlier by the obstinate old parent, the geography of the world would not be what it is to-day. Every one of the institutions, social, civil, educational, religious, which we naturally and gratefully associate with New England and the Pilgrim Fathers, was established, in full operation and flourishing in

Holland before the Pilgrim Fathers landed here. Seeing all these in Holland, and living in the full enjoyment of the liberty these institutions furnished freely, our New England ancestors caught the inspiration, and finding in it the answer to their needs, came to this country to give it full scope. This inspiration of our chartered liberties comes from the Dutch. Liberty and Freedom are the Dutchman's contribution to the New Englander's greatness—Personal Liberty and Religious Freedom.

Two eminent men, neither of them Dutchmen, both of them judiciously fair, and well acquainted with the early elements of our national life, have testified to this truth. They are Benjamin Franklin, loved by all Americans and adored by Philadelphians, and the Marquis de Lafayette, the eminent friend of George Washington and the helper of this country in the time of direst need. Benjamin Franklin, writing in 1778, said: "In the love of liberty, and bravery in the defense of it, Holland has been our great example." And Lafayette once said of our fair and favored land, repeating the very words that had been applied to the Dutch Republic, "They are a lesson to oppressors, an example to the oppressed, and a sanctuary for the rights of mankind."

Our claim is that the superior qualities of the New Englander are due to the large infusion into them of the Dutch virtues. Nor is this strange. Freedom and bravery, opposition to the wrong and leniency to the vanquished, all such lessons were learned by Dutchmen from the hard taskmaster of personal experience. The people of brave little Holland, a country lower than the level of the sea, and wrested from it, learned how to be free chiefly through the dismal and trying defense against the fanatical and cruel Philip II. of Spain, and his sister Margaret of Parma, and her awful Council of Blood, and his generals Alva, Requesens, and Don Juan. One has but to read the story of Holland's struggles and her sacrifices, her sieges and her starvations, her bloody determination to down tyrannical foes, and her liberality in dealing with

them when they were conquered, her cutting the dykes and letting in the sea rather than let in the devils who would do them more harm, her quiet waiting for months for a victory which, with all her poverty, she celebrated by founding a university, to see that first of all the nations of the world Holland acquired what may be called the art of being free.

And we find in William of Orange, silent when necessary to learn an enemy's secret, and outspoken when timely to reveal it, the personification of all the virtues of freedom. When he became master of the situation he was charmingly lenient to the vanquished, extending to them the very liberties they had by war and siege, by pillage and carnage, sought to deprive the Hollanders for nearly a century. To such a country the Pilgrim Fathers went, settled, stayed, freely worshiped, plied their avocations and learned the lessons of liberty. For sixty years, between 1580 and 1640, it is estimated that fully 12,000 English refugees settled in Holland. From these our Pilgrim Fathers came. William Brewster, under Elizabeth, led the company into Holland and John Robinson led the settlers into New England out of Holland. Here the cradle of New England history began to rock. Unable to agree with the Dutch in their idea of union with Church and State, and desiring a larger freedom than even Holland could offer them, fearing, too, another impending war with Spain, the Fathers left Leyden, stopped briefly at Southampton and then sailed out for the New World on the 16th of September, 1620. On the 21st of December they sighted Plymouth Rock, and then began a history which is to be the story of the grandest civilization in the greatest country of the world, its crown and diadem.

I have tried briefly to tell you what is the Dutchman's contribution to the New Englander's greatness. It is the contribution of Personal Liberty and Religious Freedom. This is the true story of the past.

But, my friends, we are in a great living present. At the close of this brilliant nineteenth century, nearly three hundred

years after our forefathers settled, we are a united people of seventy millions of all peoples and kindreds of the world, a great nation of freemen, enjoying all the fruits of liberty, living under the protection of a flag that spreads its red, white and blue folds over two oceans and covers a hemisphere. Your particular stock may be English. Mine happens to be Dutch. But not all the pleasure of ancestry shall blind us to-night to the glory of our nationality. We are not English. We are not Dutch. We are Americans. No matter where we came from. We are here. The duty of the hour is good, faithful, loyal citizenship.

I speak to-night to descendants of Englishmen. And I ask you to avoid two things, each distasteful to patriots and disastrous to patriotism. The one is such a slavish admiration of England, its monarchial customs, its social ways and manners, its tone of voice, and its aggressiveness with other ations, as will eventually produce a poor imitation of the original, and degenerate individually into the direst dude.

The other is such a spirit of Yankee bluster and braggadocio, as is evidenced by those who go about with a chip on the shoulder, regardless of all its dreadful consequences, sighing for war. There is nothing American about any such attitude. That spirit is not indigenous to this soil, and, please God ! it will not abide here. We have enough to do to maintain our liberties, educate and amalgamate our heterogeneous populations, and, quietly minding our own business, pleasantly pursue the paths of peace and prosperity.

This summer, while wandering about for a few days in the manuscript-room of the British Museum, among other important documents, I came upon a letter of George Washington, dated Philadelphia, April 22, 1793, and addressed to the Earl of Buchan, on the principle that should guide the United States in connection with foreign politics. Never were these words as timely as now. He says : " The favorable wishes of your Lordship for the prosperity of this young and rising country cannot but be gratefully received by all its citizens, and every

lover of it. One means to the contribution of which, and it's happiness, is very judiciously portrayed in the following words, 'To be little heard of in the great world of politics.' These words, I can assure your Lordship, are expressive of my sentiments on the subject. It is my sincere wish that United America shall have nothing to do with the political intrigues or the squabbles of European nations. To administer justice, and to receive it from every power with whom they are connected, will, I hope, be always found the most prominent feature in the administration of this country; and I flatter myself that nothing short of imperious necessity can ever occasion a breach with any of them.

"Under such a system, if we are allowed to pursue it, the wealth of these United States, the agriculture and the mechanic arts, and its population will increase with that degree of rapidity as to baffle all calculation, and must surpass any idea your Lordship can hitherto have entertained."

And then, master of that incomparable courtesy, which great men then found time to display, which now, alas! is among the arts that are lost, he subscribes thus:

"With great respect and esteem, I have the honor to be Your Lordship's most obedient and Humble Servant,

"G° WASHINGTON."

O Pater Patriæ! No less prophet than patriot, as wise a teacher as thou wast a brave soldier, may thy children deserve their greatness by laboring for peace! (Applause.)

"THE NEW ENGLANDER AS A CITIZEN."

THE PRESIDENT:

Williams College, Massachusetts, where I graduated, is not far from Union College, Schenectady, N. Y. The students of the two colleges in my day were on friendly terms and frequently exchanged visits. At that time the traditions of Dr. Nott, the former President of Union College, were still fresh. Dr. Nott was one of the great men of our country, distinguished

as a pulpit orator, as a statesman, and especially as an educator. Among other things, he believed in allowing men, who were under the ban in one college, to have another chance. He opened the doors of Union to such, the majority of whom proved worthy of his confidence. The Alumni of this college are among our most eminent and valued citizens. One of its distinguished graduates, an ex-Minister to Russia, the Editor of *The Press*, and a former President of this New England Society, is the Honorable Charles Emory Smith. During the last few years, under the present administration, Union College has made rapid progress, to the great delight of her many graduates and of all lovers of sound education. We are glad to welcome President Raymond, whose administration has been so successful, who will speak to the toast "The New Englander as a Citizen."

DR. RAYMOND'S ADDRESS.

MR. PRESIDENT AND GENTLEMEN :

My father was a Dutch minister ; my mother was a Dutch wife, but I am a New Englander—to-night, and to-morrow I know not what shall be. Heredity may assert its power, but that power may be so weakened that the V's of my signature will have a tendency to run together, and W is not so manifestly, obtrusively, and, as it were, vociferously, Dutch. Moreover, the peculiarly favorable environment of this hour may develop suddenly the latent Puritan germs somewhere within ; for, while my father as a minister was Dutch, as a man he was Yankee, and if, as some of us believe, the man is more than the minister, then my case is not so hopeless as would at first appear ; and, as I think of it, there is another profound question involved : Does the college or the seminary, the study of the humanities or the study of theology, have the most to do with making a minister ? If the former, then even as a minister Yale moulded my father more than New Brunswick, which

would also seem to improve my chances of overcoming the original sin of being born in a Dutch parsonage.

This is the best that I can do to show that I am not altogether, even by your standards, a heathen and a publican. I admit my depravity, but deny its totality. If I cannot speak to you as one of the elect, I can at least speak as a minority candidate, in which character a man always commands sympathy, and sometimes respect.

I am very desirous, as you see, of establishing some sort of relationship, because so much depends upon it, as is illustrated in the incident told of Archbishop Whateley. He was, as you all know, an extremely dignified old gentleman, but would occasionally unbend, as I am told all dignitaries will when unobserved. It was this good man's custom to take a very early morning walk in Phœnix Park, with his great dog at his side. When well within the park, hidden as he supposed from curious eyes, he would have a frolic with the dog, throwing sticks and stones for the animal to bring back to him. One morning two Irish women caught sight of him, and, after watching him for awhile, one said: "And do you know who that is?" "No; but how easily he is amused." "That is the Archbishop." "The Archbishop! Bless his soul! What an innocent creature he is." "But he is not our Archbishop; he is the Protestant Archbishop." "The Protestant Archbishop! Oh, the old fool!" You see, gentlemen, why it is necessary that I should establish a friendly relationship at the outset.

When I received your invitation I accepted at once, not because at the time I had anything to say, but I felt sure that I could find something. The subject, however, has been somewhat perplexing. The Puritan New Englander does not lend himself easily to close inspection. The people who try to examine him with the microscope are generally disappointed. I know of no historic character that can so little endure analytic criticism. The philanthropist finds the Puritan heart defective; the scholar wonders at the direction of his ideas; the poet discovers lack of imagination, and the nineteenth

century Christian grieves over the narrowness of his conscience. The Pennsylvanian had more human sympathy, the Virginian more intellectual brilliancy, the Carolinian more sentiment, the New Netherlander more charity; but the combination of heart and head and conscience in the Puritan New Englander made one of the sublimest characters of history; and like all truly great figures, he needs perspective and must be seen in his entirety. Regarded in this way he towers above every other American colonist, and justifies the commanding influence which he has exerted from first to last in shaping the destinies of this Western World. Now the power of every great personality issues in some particular direction. It is that which gives unity and impressiveness to the character, and accounts for its far-reaching influence. And so we do not comprehend the New Englander until we understand how all his energies came together for the expression of one idea, the propagation of one great truth. One dominant characteristic describes every man who is worth describing. He may be many things incidentally, but he is supremely one thing, a poet or farmer or politician or preacher or merchant. And what any man is supremely is that into which he puts his brain, his affections, his moral sense. No man ever becomes a great merchant, for instance, who gives his intellect only to his business. He must love it also, and not only that, he must put his conscience into it. Wherever these forces of life express themselves persistently in one direction you have a commanding personality, a leader among men. The division of these forces into separate channels, or the separation of one of them from the main channel, destroys the possible power of the man and despoils him of the leadership that might have been his. It is just this failure to combine the vital energies that accounts for the fact that many are called but few are chosen. No one energy, however great it may be, is great enough to accomplish what it was intended the whole man should accomplish.

If I seem to dwell upon this unnecessarily it is because it is the only principle that will enable us to understand the

Puritan New Englander. It shows why his influence has been greater in America than that of the Cavalier or Hollander, or (dare I say it here?) the Friend. When we ask what the Puritan was, we find that he expressed himself in many different ways. He was a merchant, none more thrifty; a religionist, none more zealous and sincere; a fighter, none more brave. But it was not as a merchant nor as a sectarian nor as a soldier that he impressed himself supremely upon American civilization, because not one of these represented his ruling passion, that which united all the energies of his nature. And to understand what that ruling passion was we must go back in his history until we see what it was that made him a Puritan and impelled him to seek the New World.

The Puritan movement in New England was so strongly colored with religion that many have regarded that as its distinguishing mark; but while it was undoubtedly religious in tone and spirit, it was essentially and predominantly political in its purpose and aim. The Puritan was a Protestant incidentally against ecclesiastical authority over his conscience, but supremely against the arbitrary authority of the civil power over his person and property, his rights as a man and a citizen. He was the first in modern history to stand erect before a throne and oppose the divine right of kings with the diviner right of manhood, the first persistent and determined champion of justice and judgment as the habitation of any throne that pretended to represent the Almighty King. Earlier political movements, it is true, had sought, and sought successfully, to limit the royal prerogatives, as when the barons forced the Magna Charta from the reluctant hands of King John; but all these had been the struggles of the nobility for their prerogatives, and had scarcely touched the principle of arbitrary authority in general. The Puritan movement was the uprising of the people for the rights of common citizenship. It was the historical beginning of the sublime cause of popular government, not the real beginning, for every great cause gathers its forces at first in secret and slowly through

generations; but with Puritanism the principle of popular government took visible form and substance and became an historical movement, to be followed in the clear light of day.

With the progress of that movement in the Old World we have nothing to do to-night. But when Charles, in the insolence of his kingly pride and the assurance of his kingly power, adjourned Parliament and bid defiance to the people, a crisis was reached. Years elapsed before the Puritan cause culminated in successful revolt, but in the meantime thousands of self-respecting Englishmen sought this New World, not as other colonists had sought it for commercial gain, not as a few years before the Pilgrims had sought it for religious liberty, but for the quiet and peaceful enjoyment of their rights as men, untrammeled by the inherited prerogatives of a despotic sovereign. Theirs was not the impelling cause of biting poverty, for they left homes of thrift and comfort; nor yet were they moved by the wild spirit of adventure, for they came with their wives and their children. Though smarting with a sense of injustice, it was not in anger that they left the land of their birth. A holy zeal inspired them and an Omnipotent Power directed them. It is no rash assertion that never before in history had such a body of men, controlled by such high and worthy motives, voluntarily exiled themselves in a wilderness. With the assembling of the new Parliament and the final joining of the issue between King and people in Old England, the migration to America ceased, but by that time four thousand men were laying the foundations of New England—a pitiful handful, as numbers go, but a mighty host when the reckoning is made of purpose, intelligence and devotion; and the story of their achievement is the story of the progress of political ideas and principles. It was for these that they had sacrificed their early homes and faced unknown hardships and dangers, and it was to these that they gave the full vigor of their splendid manhood. It is not within my province to trace the successive stages of the growth of popular government and free institutions in the Western

World, but simply to indicate the place of the Puritan in the furtherance of this righteous cause. Of all the colonists he alone represented and incarnated supremely the spirit of citizenship, and because of this he became the dominant influence in shaping the life that was to issue at last in the strength and glory of a great nation, illustrating before all the world a "government of the people and by the people and for the people."

But I have not yet indicated sufficiently why the Puritan gained this controlling influence. It was because the whole man went into the work of conserving and establishing human rights. First of all, he loved the cause. It represented his supreme affection, that for which he was ready to lay down his life. If to us he seems lacking in affection toward wife and children, we must not forget his devotion to an ideal. All the sentiment he had seemed to wrap itself about a governmental ideal. He clothed it with beauty and adorned it with flowers. He became its knight, its bold champion, its chivalrous defender. To those who accept the popular conception of the Puritan as grim-visaged and stern, such a picture may seem incongruous, but no cause ever yet triumphed that was not enshrined in the human heart, idealized and worshiped. Our humanity is so constituted that no life ever yet became sublimely heroic without the inspiration of some profound and abiding sentiment, and I am convinced that we do not understand the Puritan and cannot account for his influence until we recognize the knightliness of his devotion to a principle of government, the presence beneath that hard exterior of a sentiment beautiful and strong, uplifting and ennobling. But this is not all. Not only did the Puritan give his heart to the cause of political rights, but he gave it his intellect also. He thought and studied ; he planned and discussed. His mind may not have been prolific in ideas, but such ideas as it produced were lusty and practical. They had the fiber of convictions and the potency of large results. What they lacked in tropical luxuriance they gained in hardiness. The Puritan brain was never

calculated to astonish and captivate, but it was peculiarly fitted to convince and to compel respect. Nothing is more evident in the early history of New England than the vigorous thought that was applied to questions of government. The town meeting was a place of debate where mind met mind and argument clashed with argument. Matters of public policy were determined not by the purchase of votes or the will of a dictator, but by the conquest of opinion, the assent of intelligent freemen. The literature of that period was pre-eminently political. The best thought of the best minds was given to civil rights and duties, privileges and responsibilities.

But beyond this the Puritan conscience was enlisted. That conscience, which has been the jest of the thoughtless and an offense to the conscienceless, was the mightiest force that went to the making of America. With all its narrowness and bigotry it was still the moral sense which felt its way through all questions of a day to some eternal principle beneath. It was the moral energy that brushed away the sophistries of expediency and laid broad and deep the foundations of righteousness. The Puritan's conscience! Thank God for it. Without it his love of liberty would have been a mockery, his theories of government a delusion. It is not in the power of mind or heart, or both alone, to build enduringly. The test of conscience is the touchstone of reality, and it is the deathless glory of the Puritan, the secret of his supreme control over the destinies of this Republic, that he brought mind and heart and conscience to the work of creating a State. The whole man expressed itself in his citizenship. That, as nothing else, tells why he has been dominant; for America, gentlemen, is dedicated to citizenship. That defines in a word its history and its mission. It stands before the world as the highest representative of a political system that gives each individual an equal share of authority and responsibility in government. Its wealth and its intelligence are but agencies to conserve the rights, the privileges, the essential dignity of man apart from all other considerations. This, at least, is the American

ideal. This is the principle that voices itself in our Constitution and speaks in all the struggles of the past. But the ideal is still unrealized in all its fullness; the principle vindicated by experience and glorified by sacrifice is not yet established as firmly in practice as it is in belief. With all our theories of human rights, evidence of injustice and oppression still confronts us. It is doubtless inevitable that it should be so, for in all civil and social evolution practice never measures up to theory; and it is just because of this that the work of patriots is never finished. Each successive stage of progress brings new problems calling for new devotion.

Moreover, wherever there is life there is growth. A vital principle is an expanding principle. That is the proof of its vitality. The theory of citizenship is larger to-day than yesterday. Beginning with a declaration of rights it has developed into a declaration of obligation. From the principle of independence it has advanced to the principle of co-operation. The inalienable right of the individual to life, liberty and the pursuit of happiness, has been merged into the no less inalienable duty of the individual to share his life, liberty and happiness. This is the new and larger meaning of citizenship coming to expression in the social struggles of the present; and it is no less an advance upon the former conception than that was an advance upon the conception of Tory England before the days of the commonwealth. If America is still to stand for the principle of citizenship; if this larger ideal is to find here its vindication and its increasing realization; if the higher life to which it invites and the richer blessing which it promises represent the yet more glorious destiny of this Republic, then the spirit of the Puritan must be revived, and we, the living, must repeat his devotion until, with a holy enthusiasm begotten by living faith in a loving Father, we bring heart and mind and conscience to the work of making America more manifestly, more completely, a nation of freemen—a nation of brothers, where justice is even-handed and need is a claim and love the fulfilling of the law. (Applause.)

The President :

The Chair would announce that this delightful occasion is now at an end. But he is requested by Mr. Cornish, first of all, to thank the members for their very generous contributions as the poor-box was passed around. (Exhibiting the relic) The box is full to the brim. (Applause.) It is doubtful whether it ever received such an offering before.

The Chair wishes to thank the Committee of Arrangements who prepared this banquet for us, and he is sure that in this he expresses the feelings of all who are present. The Committee consists of Messrs. E. Burgess Warren, Thomas E. Cornish, Edward P. Borden, Charles Emory Smith and Charles A. Brinley. We thank the caterer who served the dinner and served it so promptly ; and, above all, we are grateful to these speakers for their coming, for bringing their messages and leaving such a deep and lasting impression upon our hearts and minds.

The Society now stands adjourned until December, 1898.

THE NEW ENGLAND SOCIETY OF PENNSYLVANIA.

PHILADELPHIA, Jan. 13, 1898.

To The Minister and Church Wardens of the Protestant Church at Delfshaven.

GREETING: At the Annual Meeting of this Society in December, our esteemed fellow-member, Mr. Louis C. Vanuxem, brought to us the report of his pleasant visit to your Church last August, and presented to the Society on your behalf the ancient poor-box and pictures so kindly sent by his hands.

The formal response of the Society is expressed in the paper I have the pleasure to forward to you herein, together with draft for £50 stg. directed to be sent you as therein stated.*

I have the further pleasure to enclose an additional draft for £15 14/8 stg., the equivalent of contributions placed in the poor-box by those present at our recent Festival, for the Pilgrim's Church at Delfshaven.

On behalf of the Society, I am,

Very sincerely yours,

J. P. MUMFORD,
Secretary.

KERKVOOGDIJ DER HERVORMDE GEMEENTE.

DELFSHAVEN, the 24th Jany. 1898.

HONORED SIR: Yesterday I was most agreeably surprised by receipt of your favor of the 14th instant, covering an address of your Society and two drafts, resp. £50 and £15 14/8, in behalf of the Protestant Church here.

How can I thank your Society and its individual members enough for these princely gifts? Indeed, I cannot find words appropriate to express the sentiments of great gratitude I feel. But you may be sure that as long as there is a member of the Delfshaven Protestant Church, the name of your esteemed Society will be held in most grateful remembrance.

It will be unnecessary to say, that the formal response of the College of Church Wardens will follow shortly, but I felt obliged to write you without any delay, in order to acknowledge the receipt of your valued favor, as well as to express to you our thanks in anticipation.

Meanwhile I remain,

Very sincerely yours,

D. C. M. VAN BENTVELD,
President of the College of Church Wardens of the Delfshaven Protestant Church.

J. P. MUMFORD, ESQ.,
Sec'y New England Society of Penna.,
Philadelphia.

* For the text of the Society's formal response, see page 43.

KERKVOOGDIJ DER HERVORMDE GEMEENTE.

DELFSHAVEN, the 10th February, 1898.

HONORED SIR: Confirming my respects of the 24th January last, I have the honor to send you herewith the formal response of the College of Church Wardens of the Protestant Church here, also Mr. F. B. Pluckhooy's translation of the article, placed by said College in the following newspapers:

Nieuvre Rotterdamsche Courant,	Rotterdam.
Haagsche Dagblad,	The Hague.
Nederlandsch Dagblad,	Amsterdam.
Zondagsbode,	Schiedam.
Nieuvre Sprokkelaar,	Rotterdam.

By bookpost you will receive these newspapers, together with some others, which either placed it partly or gave a free extract.

Hoping you will dispose of my services whenever I can be useful to you, I remain,

Most respectfully yours,

D. C. M. VAN BENTVELD,
President.

J. P. MUMFORD, ESQ.,
Sec'y of the New England Society of Penna.,
Philadelphia.

The article begins with a brief historical sketch of the sojourn of the Pilgrims in Holland, recalls the incident of Mr. Vanuxem's visit last summer, quotes largely from the report of our late Festival from the *Philadelphia Press*, gives in full the text of the address sent to the Delfshaven Church by our Society, and closes with these words:

> "It appears from all this how much the New Englanders value the virtues of our ancestors, proving their sentiments both by words and deeds.
>
> "This homage deserves profound respect and public sincere gratitude, not only of the Reformed Church of Delfshaven, but of any Dutchman who loves his country, for in these proceedings our whole country and nation are honored.
>
> "Hail to the grateful sons of such respected ancestors!"

The Church Wardens
of the
Protestant Church
at
Delfshaven

send their hearty and respectful salutations to the

New England Society of Pennsylvania

and beg to accept their sincere and inmost thanks for the liberal gift and contributions for the support of their church.

This sublime act of reverence for the memory of your great ancestors will be a renewal of the spiritual tie between your nation and ours. This manner of showing pious acknowledgment is greatly admired not only by all our members, but also by our Dutch people.

Whenever our church will be honored by visits of your countrymen, we will glory in your generous and lofty doings, proving you to be worthy descendants of great and noble forefathers, who, in practising the lessons of faith and freedom, excelled their masters.

Be assured that, by taking great interest in your prosperity, we shall always prove the sympathy of our thankful hearts.

B. WIELINGE,
MINISTER.

D. C. M. VAN BELTVELD,
PRESIDENT.

J. DE JEL,
SECRETARY.

Constitution and By-Laws.

We, the subscribers, hereby create the Association herein named, and adopt the following as its Constitution and By-Laws :

I. Name.

The name of the Association shall be The New England Society of Pennsylvania.

II. Object.

Its object shall be charity, and good-fellowship, and the honoring of a worthy ancestry.

III. Membership.

1. Any male person of good character, eighteen years of age or older, wherever residing, a native, or descendant of a native, of any New England State, shall be eligible to membership and shall become a member by participating in the creation of this Society, or by the majority vote of the Society, or of its Council, subscribing to these Articles, and paying an admission fee of five dollars ($5.00).

2. The Society, by a two-thirds vote of its members present, at any regular meeting, may suspend from the privileges of the Society, or remove altogether, any person guilty of gross misconduct.

3. Any member who shall have failed to pay his dues for three consecutive years, without giving reasons satisfactory to the Council, shall, after thirty days' notice of such failure, be dropped from the roll.

IV. Annual Meetings.

1. The Annual Meeting shall be held not less than one week before the Annual Festival, and at such time and place as shall be determined by the Council. Notice of the same shall be given in the Philadelphia daily papers, and be mailed through the post office to each member of the Society.

2. Special meetings may be called by the President or a Vice-President, or, in the event of their absence from the city, by any two members of the Council.

V. Council.

1. At each Annual Meeting there shall be elected a President, a First and Second Vice-President, a Treasurer, a Secretary, a Chaplain, and a Physician, to serve one year and until their successors are chosen; at the Annual Meeting in 1895 there shall also be elected twelve Directors, who, upon entering upon office, shall divide themselves by lot into three classes of four each, one class to serve one year, one class two years and one class three years. At the Annual Meeting in 1896 and each subsequent year there shall be elected four Directors to serve three years, or until their successors are elected. The officers and Directors elected each year shall enter upon office on the first of January next succeeding, and, together with the Directors holding over, shall constitute the Council.

Of the Council there shall be four standing committees:

(*a*) On Admission, consisting of the First Vice-President, the Secretary and four Directors.

(*b*) On Finance, consisting of the officers of the Society, except the Chaplain and Physician.

(*c*) On Charity, consisting of the Chaplain, the Physician and four Directors.

(*d*) On Entertainment, consisting of the Second Vice-President and four Directors.

2. The Council shall fill any vacancy which shall occur in any office, or in the position of Director.

VI. Duties of Officers.

1. The President, or, in his absence, the First Vice-President, or if he too is absent, then the Second Vice-President, shall preside at all meetings of the Society or the Council. In the absence, at any time, of all these, then a temporary chairman shall be chosen.

2. The Secretary shall keep a record of the proceedings of the Society and of the Council, and shall have the custody of the seal of the Society.

3. The Treasurer shall have charge of all moneys and securities of the Society; he shall, under the direction of the Finance Committee, pay all its bills, and at the meeting of the said committee next preceding the Annual Meeting of the Society, he shall make full and detailed report.

VII. Duties of Committees.

1. The Committee on Admission shall consider and report to the Council, or to the Society, upon the names of all persons submitted for membership.

2. The Finance Committee shall audit all claims against the Society; shall see to the proper investment of its surplus funds, if any; and, through a sub-committee, shall audit annually the accounts of the Treasurer.

3. The Committee on Charity shall disburse, in conformity to the objects of the Society, all moneys appropriated by the Council for charitable purposes, and make report thereof at the meeting of the Council next preceding the Annual Meeting of the Society.

4. The Committee on Entertainment shall, under the direction of the Council, provide for the Annual Festival.

VIII. Changes.

The Council may enlarge or diminish the duties and powers of the officers and committees at its pleasure.

IX. Charity.

1. The Council may appropriate a portion of the annual income of the Society, not exceeding three-fourths, to the relief of indigent or unfortunate persons of New England origin.

2. The widow or children of a deceased member, if in need, shall be entitled, for five successive years, to an annuity from the funds of the Society, equal to the full amount which such member shall have actually paid into its Treasury; such annuity, however, shall in no case be paid to such widow after she shall have again married, nor to children after they shall be able to earn their own livelihood.

X. Quorum.

Fifteen members shall constitute a quorum of the Society; of the Council, five members, and of the committees, a majority.

XI. Fees.

The annual dues, after the first year of membership, shall be three dollars; but any person admitted a member may become a life member by paying fifty dollars, and shall thereby be exempt from paying the admission fee of five dollars and annual dues.

XII. Annual Festival.

An Annual Festival of the Society shall be held on the twenty-second of December, except when that day is Sunday, and then the Festival shall be held on the day following, at such time and place and in such manner as shall be determined by the Council. The costs of the same shall be at the charge of those attending it.

XIII. Motto and Seal.

1. The motto of the Society shall be

"Veritas et Libertas."

2. The seal of the Society shall have in the center a representation of the Mayflower at anchor in Plymouth harbor,

surrounded by concentric rings, on the inner of which shall be the motto, and the date 1620; on the next the name of the Society and the date 1881, and on the next a wreath of may-flowers and entwined scrolls, bearing the name of New England Colonies and States.

XIV. Disposition of Property.

In case of the dissolution of the Society.

This organization is intended to be perpetual, but if, for any reason whatsoever, it shall at any time be deemed best by a majority of those present at any annual meeting at which a quorum of members shall be present, that the same shall be dissolved (notice having been given in the call for said meeting that the question of dissolution would be considered), or if at any time there shall have been failure for three successive years to hold an annual meeting, then and in such event, and immediately thereafter, the Treasurer shall transfer and deliver all moneys and other property of the Society to the Medical Department of the Pennsylvania Hospital, for its sole and exclusive use forever.

XV. Amendment.

1. These articles may be altered or amended at any annual meeting of the Society, the proposed amendment having been approved by the Council, and notice of such proposed amendment sent to each member with the notice of the annual meeting.

2. They may also be amended at any meeting of the Society, provided that the alteration shall have been submitted at a previous meeting.

3. No amendment or alteration shall be made without the approval of two-thirds of the members present at the time of their final consideration, not less than twenty-five voting for such alteration or amendment.

Honorary Life Member.

Name.	Address.	Admitted.
H. L. Wayland, D.D.,	511 S. Forty-second Street.	Dec., 1882.

Life Members.

Batterson, H. G., D.D.,	156 West 73d St., N. Y.	Dec., 1881.
Bond, Frank S.,	38 West 51st St., N. Y.	Dec., 1881.
Clark, Clarence H.,	660 Bullitt Building.	Dec., 1881.
Dreer, William F.,	714 Chestnut Street.	Jan., 1894.
Elkins, William L.,	1203 North Broad Street.	Dec., 1891.
Fiske, Louis S.,	34 South Front Street.	Jan., 1889.
Little, Amos R.,	Aldine Hotel.	Dec., 1881.
Littlefield, H. W.,	1111 Betz Building.	Dec., 1881.
Tilden, W. H.,	520 Walnut Street.	Dec., 1881.

Annual Members.

Aldrich, Silas,	310 South Tenth Street.	Dec., 1896.
Allen, Edward E.,	2001 Race Street.	Dec., 1895.
Allyn, Dr. Herman B.,	Fortieth and Locust Streets.	Nov., 1894.
Andres, Hiram,	1507 Walnut Street.	Dec., 1895.
Allen, Francis Olcott,	1539 Pine Street.	Dec., 1897.
Bacon, Richard W.,	1426 Arch Street.	Dec., 1894.
Bailey, Joseph T.,	Twelfth and Chestnut Sts.	Dec., 1893.
Ball, Joseph A.,	Stock Exchange Place.	Dec., 1892.
Banks, George W.,	Twelfth and Chestnut Sts.	Jan., 1889.
Barker, Eben F.,	312 Girard Building.	Dec., 1882.
Barnes, John Hampton,	1727 Spruce Street.	Dec., 1889.

Name.	Address.	Admitted.
Barnes, William H.,	1727 Spruce Street.	Dec., 1889.
Barrows, Col. William Eliot,	2312 Spruce Street.	Nov., 1896.
Bartol, George E.,	262 South Twenty-first St.	Dec., 1892.
Battles, Frank,	505 Chestnut Street.	Nov., 1892.
Beers, C. Eliot,	1409 Lombard Street.	Mch., 1893.
Bennett, Jacob T.,	2039 Spring Garden Street.	Dec., 1892.
Bent, Luther S.,	1103 Spruce Street.	May, 1884.
Bigelow, George A.,	133 South Fourth Street.	Dec., 1881.
Blake, Barton F.,	715 Corinthian Avenue.	Dec., 1881.
Blanchard, Rev. Joseph N.,	2208 Walnut Street.	Dec., 1892.
Bliss, Arthur Ames, M.D.,	1832 Race Street.	Nov., 1896.
Bliss, Theodore,	1832 Race Street.	Dec., 1881.
Blynn, Henry,	824 Chestnut Street.	Jan., 1894.
Boardman, Geo. Dana, D.D.,	3827 Walnut Street.	Dec., 1881.
Bolles, Albert S.,	Aldine Hotel.	May, 1884.
Borden, E. P.,	2038 Spruce Street.	Dec., 1881.
Borden, E. Shirley,	2038 Spruce Street.	Dec., 1893.
Bowles, P. P.,	4014 Chestnut Street.	Dec., 1885.
Boyd, James,	14 North Fourth Street.	Dec., 1887.
Bradford, Albert G.,	4817 Baltimore Avenue.	Dec., 1897.
Brazier, J. H.,	902 Chestnut Street.	Dec., 1881.
Breed, J. Howard,	1340 Chestnut Street.	Nov., 1896.
Brinley, Charles A.,	247 South Sixteenth Street.	Dec., 1881.
Brown, Henry W.,	505 Chestnut Street.	Dec., 1886.
Brown, Levi D.,	116 North Seventeenth St.	Jan., 1889.
Brown, J. Tabelé,	Prospect Ave., Chestnut H.	Dec., 1894.
Brown, John A. S.,	1524 North Seventeenth St.	Feb., 1896.
Brush, C. H.,	626 Drexel Building.	Dec., 1881.
Burdict, Dr. S. P.,	1334 Parrish Street.	Dec., 1894.
Burnham, George,	500 North Broad Street.	Dec., 1881.
Burnham, George, Jr.,	500 North Broad Street.	May, 1884.
Burnham, William,	Harrison Building.	Dec., 1887.
Burt, Edward W.,	1107 Market Street.	Dec., 1888.
Bushnell, Charles E.,	328 Chestnut Street.	Dec., 1893.
Butler, John M.,	119 South Fourth Street.	Dec., 1886.
Butler, Edgar H.,	220 South Fifth Street.	Dec., 1895.
Caldwell, Seth, Jr.,	1939 Chestnut Street.	Dec., 1881.
Carr, George Bradford,	139 South Fifth Street.	Dec., 1887.
Carpenter, Harvey N.,	115 S. Twenty-second St.	Dec., 1891.
Carstairs, Daniel Haddock,	222 South Front Street.	Dec., 1895.
Carstairs, J. Haseltine,	222 South Front Street.	Dec., 1895.

Name.	Address.	Admitted.
Chandler, T. Parons,	Fourth and Chestnut Sts.	Oct., 1897.
Chase, Howard A.,	1430 South Penn Square.	Dec., 1886.
Chapin, Dr. John B.,	44th and Market Streets.	Dec., 1884.
Chauncey, Charles,	269 South Fourth Street.	Dec., 1892.
Claflin, Waldo M.,	526 North Eighteenth St.	Dec., 1883.
Clapp, Herbert M.,	West Johnston St., Gtn.	Nov., 1890.
Clark, Charles E.,	4115 Walnut Street.	Dec., 1886.
Clark, C. H., Jr.,	141 South Fourth Street.	Dec., 1881.
Clark, E. W.,	141 South Fourth Street.	Dec., 1881.
Cleverly, Henry A.,	1018 Chestnut Street.	Feb., 1891.
Cliff, Prof. George H.,	Girls' Normal School.	Dec., 1896.
Clothier, Morris Lewis,	801 Market Street.	Dec., 1896.
Coffin, Edward Winslow,	Ashland, N. J.	Dec., 1896.
Colburn, Arthur,	110 North Second Street.	Dec., 1892.
Collins, J. C.,	603 Brown Street.	Dec., 1881.
Colton, J. Milton,	141 South Fourth Street.	Dec., 1883.
Colton, Sabin W., Jr.,	141 South Fourth Street.	Dec., 1883.
Converse, Charles A.,	500 North Broad Street.	Jan., 1891.
Converse, John H.,	500 North Broad Street.	Jan., 1882.
Conwell, Rev. Russell H.,	2020 North Broad Street.	Jan., 1887.
Cook, James W.,	2108 Walnut Street.	Dec., 1882.
Cooke, Jay,	119 South Fourth Street.	Dec., 1886.
Cooke, Albert D.,	1220 Filbert Street.	Dec., 1893.
Corbin, E. A.,	430 Walnut Street.	Dec., 1889.
Cornish, Thomas E.,	Hetel Walton.	Dec., 1881.
Coxe, Charles H.,	1007 Walnut Street.	Dec., 1892.
Cragin, Charles I.,	232 S. Twenty-first Street.	Dec., 1883.
Crittenden, J. Parker,	4053 Spruce Street.	Mch., 1893.
Culver, Martin B.,	1529 Locust Street.	Dec., 1895.
Cuming, John K.,	1603 Columbia Avenue.	Dec., 1888.
Curtin, Dr. Roland G.,	22 S. Eighteenth Street.	Dec., 1883.
Curtis, C. H. K.,	435 Arch Street.	Dec., 1888.
Cushing, William A.,	126 South Fourth Street.	Dec., 1892.
Cuthbert, Allen Brooks,	Edgewater Park, N. J.	Dec., 1891.
Dana, Stephen W., D.D.,	3925 Walnut Street.	Dec., 1881.
Darby, Edward T., M.D.,	Lansdowne.	Dec., 1889.
Darling, Nathan,	1119 Chestnut Street.	Dec., 1897.
Darlington, Joseph G.,	Haverford.	Mch., 1893.
Delano, Eugene,	42 Fifth Avenue, N. Y.	Dec., 1888.
Dexter, E. Milton,	1218 Spruce Street.	Feb., 1887.
Dorr, Dalton,	Cynwyd.	Dec., 1883.

Name.	Address.	Admitted.
Duane, James May,	2225 Trinity Place.	Dec., 1891.
Dwight, Edmund P.,	407 Library Street.	Feb., 1888.
Dwight, H. E., M.D.,	336 South Fifteenth Street.	Dec., 1881.
Earle, Morris,	1918 Spruce Street.	Mch., 1895.
Edmunds, Hon. George F.,	1724 Spruce Street.	Dec., 1896.
Edson, Alfred H.,	1836 N. Sixteenth Street.	Dec., 1892.
Ellis, Henry C.,	2319 Green Street.	Dec., 1891.
Ellison, William Rodman,	24 South Sixth Street.	Dec., 1897.
Elkins, George W.,	950 Drexel Building.	Dec., 1897.
Elwell, William P.,	2207 Mt. Vernon Street.	Dec., 1885.
Ely, Theodore N.,	Altoona.	Mch., 1893.
Este, Charles,	4111 Baltimore Avenue.	Dec., 1885.
Evans, Charles T.,	428 Walnut Street.	Nov., 1890.
Evans, Shepley W.,	20 South Broad Street.	Dec., 1888.
Ewing, D. S.,	1127 Chestnut Street.	Jan., 1888.
Fahnestock, James F., Jr.,	307 Walnut Street.	Dec., 1889.
Farnum, Edward S. W.,	5933 Germantown Avenue.	Dec., 1895.
Fisher, Ellicott,	"Wakefield," Germant'wn.	Feb., 1897.
Fitch, William G.,	339 Walnut Street.	Dec., 1893.
Fletcher, George A.,	Twelfth and Chestnut Sts.	Nov., 1890.
Frothingham, Theodore,	411 Walnut Street.	Dec., 1886.
Fuller, J. C.,	P. Grove Furn., Cumbld. Co.	Dec., 1882.
Gage, Clinton,	131 South Third Street.	Feb., 1897.
Gerry, F. R.,	1801 Market Street.	Mch., 1885.
Getchell, F. H., M.D.,	1432 Spruce Street.	Dec., 1881.
Gillett, Alfred S.,	Seventh and Chestnut Sts.	Dec., 1881.
Godfrey, Lincoln,	128 Chestnut Street.	Jan., 1889.
Goodell, A. W.,	2013 Mt. Vernon Street.	Dec., 1881.
Goodrich, Henry G.,	430 Walnut Street.	Dec., 1889.
Goodrich, William C.,	332 Walnut Street.	Dec., 1889.
Goodrich, William,	4407 Sansom Street.	Dec., 1887.
Goodwin, Harold,	506 Hale Building.	Dec., 1881.
Gould, George M., M.D.,	119 S. Seventeenth Street.	Dec., 1889.
Gould, Rev. Ezra Palmer,	4813 Regent Street.	Dec., 1893.
Greenough, Rev. William,	1712 Franklin Street.	Dec., 1891.
Hacker, William,	326 Wister St., Germantown.	Dec., 1881.
Hackett, Horatio B.,	2506 Tulip Street.	Jan., 1889.
Haddock, Stanley B.,	438 Market Street.	Dec., 1886.

Name.	Address.	Admitted.
Hale, Arthur,	Office G. Supt. Trans., P.R.R.	Apl., 1887.
Hale, Henry S.,	48 North Sixth Street.	Dec., 1890.
Hart, Winthrop,	6101 Hancock St., Gtn.	Dec., 1897.
Hale, J. Warren,	48 North Sixth Street.	Dec., 1894.
Hall, Amos H.,	140 Chestnut Street.	Dec., 1888.
Harding, John A.,	108 North Delaware Ave.	Dec., 1892.
Harrington, Melvin H.,	70 W. Upsal St., Gtn.	Dec., 1887.
Haseltine, Charles F.,	1516 Chestnut Street.	Dec., 1888.
Haughton, Charles W., M.D.,	1528 North Seventh Street.	Dec., 1897.
Haughton, Rev. James,	Bryn Mawr.	Feb., 1888.
Hawley, Benjamin F., M.D.,	417 North Thirty-third St.	Dec., 1889.
Hayes, Ralph L.,	58 W. Upsal St., Gtn.	Dec., 1896.
Heaton, Augustus,	Continental Hotel.	Dec., 1881.
Hebard, Charles,	Chestnut Hill.	Dec., 1895.
Henry, Charles W.,	Wissahickon Heights.	Dec., 1889.
Henry, J. Bayard,	742 Drexel Building.	Dec., 1892.
Hill, George H.,	3601 Baring Street.	Dec., 1888.
Hill, Horace,	3417 Hamilton Street.	Dec., 1887.
Hodge, Thomas L.,	439 W. Lehman St., Gtn.	Jan., 1897.
Hopkins, Albert Cole,	Lock Haven.	Dec., 1892.
Horr, R. Cortland,	3806 North Broad Street.	Dec., 1892.
How, W. Storer, D.D.S.,	1347 Spring Garden Street.	Dec., 1890.
Howard, Prof. Daniel W.,	West Chester.	Dec., 1886.
Howard, Francis A.,	416 Walnut Street.	Jan., 1883.
Howard, Philip E.,	221 St. Mark's Square.	Dec., 1893.
Howe, Frank P.,	251 South Seventeenth St.	Dec., 1894.
Howe, H. M., M.D.,	1606 Locust Street.	Dec., 1881.
Howlett, Charles E.,	16 South Front Street.	June, 1892.
Howlett, Edwin J.,	16 South Front Street.	Jan., 1882.
Hoxie, Henry N.,	Haverford.	Nov., 1894.
Huey, Arthur B.,	550 Drexel Building.	Dec., 1896.
Hyde, Edward S.,	107 Chestnut Street.	Dec., 1887.
Ingham, William H.,	2134 Pine Street.	Mch., 1896.
Ilsley, John P.,	East Walnut Lane, Gtn.	Dec., 1882.
Janes, William P.,	1021 Walnut Street.	Dec., 1890.
Jeffords, John E.,	2027 Walnut Street.	Dec., 1889.
Johnson, A. B.,	500 North Broad Street.	Dec., 1891.
Johnson, Edward Hine,	2037 Locust Street.	Dec., 1896.

Name.	Address.	Admitted.
Keay, Nathaniel S.,	N.W. Cor. 4th and Chestnut.	Dec., 1892.
Keene, Albert A.,	260 North Broad Street.	Dec., 1886.
Keith, Elija A.,	1216 Chestnut Street.	Dec., 1893.
Kelly, Albert Frederick,	51 W. Walnut Lane, Gtn.	Nov., 1896.
Kelley, William D.,	106 Cliveden Ave., Gtn.	Dec., 1892.
Kendall, Adna E.,	N.W. Cor. 11th and Pine.	Dec., 1896.
Kennedy, Arthur L.,	The Blenheim, Gtn.	Dec., 1897.
Kenney, H. F.,	Ridley Park.	Dec., 1881.
Kent, Henry T.,	Clifton Heights.	Dec., 1892.
Keyes, D. A.,	522 Walnut Street.	Dec., 1886.
Kimball, Fred J.,	333 Walnut Street.	Dec., 1882.
Kingsley, E. F.,	The Rittenhouse.	Dec., 1881.
Kisterbock, John,	1231 Market Street.	Dec., 1894.
Kisterbock, Josiah, Jr.,	City National Bank.	Dec., 1894.
Ladd, Westray,	133 South Twelfth Street.	Oct., 1897.
Lee, Edward Clinton,	2117 Spruce Street.	Oct., 1890.
Leonard, Frederick M.,	119 South Fourth Street.	Feb., 1888.
Lewis, Francis D.,	411 Walnut Street.	Dec., 1881.
Lewis, H. M.,	Wayne Ave., W. of School L.	Dec., 1881.
Lewis, Richard A.,	902 Chestnut Street.	Dec., 1881.
Lovejoy, Arthur B.,	3901 Chestnut Street.	Aug., 1892.
Lyman, William R.,	1115 Chestnut Street.	Dec., 1894.
Mapes, George E.,	800 Chestnut Street.	Dec., 1887.
Marks, Prof. William D.,	4304 Walnut Street.	Dec., 1884.
Marshall, Geo. Morley, M.D.,	1701 Girard Avenue.	Dec., 1891.
Marston, John,	Merion P. O.	Dec., 1883.
McDowell, John A.,	1727 Walnut Street.	Mch., 1895.
Merrick, Thomas B.,	Mill and Chew Sts., Gtn.	Dec., 1881.
Miller, James C.,	1121 Chestnut Street.	Jan., 1890.
Miller, Niles M., M.D.,	4108 Walnut Street.	Dec., 1885.
Miles, Frederick B.,	258 South Eighteenth St.	Jan., 1895.
Monroe, Josiah,	1103 Girard Building.	Dec., 1885.
Moody, Carlton M.,	1909 Green Street.	Dec., 1890.
Moody, William F.,	323 Walnut Street.	Dec., 1890.
Montelius, William Edward,	441 Chestnut Street.	Jan., 1895.
Morgan, Frank E.,	1629 Walnut Street.	Dec., 1887.
Moulton, Byron P.,	Rosemont.	Jan., 1888.
Mumford, Joseph P.,	313 Chestnut Street.	Dec., 1881.
Muzzey, Frank W.,	1803 Chestnut Street.	Dec., 1887.

Name.	Address.	Admitted.
Nason, Rev. C. P. H.,	6123 Green Street, Gtn.	Jan., 1890.
Neale, Henry M., M.D.,	Upper Lehigh.	Mch., 1890.
Nevin, Rev. Charles W.,	1822 South Broad Street.	Nov., 1894.
Newhall, Daniel S.,	Broad Street Station.	Dec., 1887.
Newton, Charles C.,	2018 Mt. Vernon Street.	Dec., 1894.
North, Ralph H.,	Boyer Street, Mt. Airy.	Dec., 1891.
Nye, George E.,	608 Arch Street.	Jan., 1890.
Ober, Thomas K.,	1617 N. Sixteenth Street.	Apl., 1887.
Ogden, Robert C.,	New York.	Nov., 1894.
Olmstead, M. E.,	Harrisburg.	Dec., 1892.
Osborne, Edwin,	2200 Chestnut Street.	Dec., 1892.
Patterson, Wistar Evans,	Port Kennedy.	Oct., 1897.
Paulding, Tattnall,	Third and Walnut Streets.	Feb., 1896.
Peabody, Charles B.,	Greenfield, Mass.	Dec., 1887.
Peckham, LeRoy Bliss,	4105 Chestnut Street.	Dec., 1888.
Pierce, Harold,	440 School Lane, Germant'n.	Dec., 1894.
Perkins, Edward L.,	110 South Fourth Street.	Apl., 1888.
Perkins, Francis M., M.D.,	1428 Pine Street.	Dec., 1888.
Plummer, Everett H.,	512 Walnut Street.	Dec., 1885.
Poole, Charles P.,	254 North Water Street.	Mch., 1895.
Ramsdell, J. G.,	1111 Chestnut Street.	Mch., 1885.
Randle, George Mather,	10 North Front Street.	Dec., 1888.
Rathbun, Robert P.,	South Bethlehem.	Mch., 1893.
Reeves, Francis B.,	20 South Front Street.	Dec., 1890.
Reynolds, George N.,	Lancaster.	Dec., 1893.
Richards, Charles H., D.D.,	2033 Green Street.	Dec., 1890.
Rodman, Walter C.,	906 Betz Building.	Dec., 1888.
Rowland, William Lee,	4800 Chester Avenue.	Dec., 1896.
Runk, Louis B.,	134 N. Eighteenth Street.	Nov., 1896.
Runk, Marshall Hill,	Brown Building.	Dec., 1896.
Safford, Thomas S.,	Swarthmore, Pa.	Dec., 1895.
Sanger, Edward Grafton,	249 South Third Street.	Dec., 1895.
Scott, E. Irvin,	27 North Sixth Street.	Dec., 1895.
Scott, Clarence W.,	27 North Sixth Street.	Dec., 1894.
Scott, T. Seymour,	425 Arch Street.	Nov., 1894.
Seaver, Joseph H.,	2045 Spruce Street.	Dec., 1887.
Sellers, Horace Wells,	3301 Baring Street.	Dec., 1896.

Name.	Address.	Admitted.
Shackford, Capt. J. W.,	2317 St. Alban's Place.	Dec., 1883.
Shattuck, George,	416 Walnut Street.	Dec., 1889.
Shaw, Frederic,	902 Chestnut Street.	Dec., 1881.
Sheldon, Winthrop Dudley,	Girard College.	Dec., 1895.
Sherman, Charles P.,	1001 Chestnut Street.	Dec., 1886.
Shortridge, N. Parker,	Wynnewood P. O.	Dec., 1881.
Shumway, A. A.,	623 Market Street.	May, 1887.
Skinner, Frank Bevin,	401 Chestnut Street.	Dec., 1891.
Smith, Atwood,	237 S. Forty-second Street.	Dec., 1884.
Smith, Charles Emory,	700 Chestnut Street.	Dec., 1881.
Smith, D. D., M.D.,	1629 Walnut Street.	Dec., 1887.
Smith, Leonard O.,	1838 Mt. Vernon Street.	Dec., 1885.
Smith, Louis Herbert,	Hotel Lafayette.	Dec., 1896.
Smith, Robert Hobart,	1221 Locust Street.	Feb., 1897.
Smith, Calvin M.,	426 Stafford Street, Gtn.	Dec., 1896.
Snowden, Col. A. Louden,	1812 Spruce Street.	Dec., 1897.
Snowman, Albert E.,	642 Bourse Building.	Jan., 1895.
Soule, J. Emory,	Union League.	May, 1884.
Southwick, James L.,	2028 Chestnut Street.	Dec., 1887.
Sparhawk, Charles W.,	219 S. Forty-first Street.	Dec., 1883.
Sparhawk, John, Jr.,	400 Chestnut Street.	Dec., 1883.
Spooner, Alban,	5 Bank Street.	June, 1891.
Sproat, Harris E.,	Westtown, Chester County.	Dec., 1887.
Stacey, Albert,	Betz Building.	Dec., 1891.
Stephenson, Walter B.,	214 Chestnut Street.	Jan., 1891.
Stone, Hon. Charles W.,	Washington, D. C.	Dec., 1887.
Strawbridge, Justus C.,	801 Market Street.	Nov., 1896.
Taylor, Horace E.,	306 Walnut Street.	Dec., 1891.
Tenney, John,	307 Walnut Street.	Jan., 1888.
Terry, Arthur L.,	37 South Water Street.	Dec., 1891.
Terry, Henry C.,	1328 Chestnut Street.	Dec., 1886.
Thomas, Augustus,	2032 Green Street.	Dec., 1886.
Thomas, Charles Hermon, M.D.,	1807 Chestnut Street.	Dec., 1888.
Thompson, Benjamin,	1338 Chestnut Street.	Dec., 1891.
Thompson, E. O.,	1338 Chestnut Street.	Dec., 1892.
Thompson, A. F.,	712 Chestnut Street.	Nov., 1892.
Towne, Nathan P.,	The Gladstone.	Dec., 1897.
Tredick, Edward,	608 Arch Street.	Jan., 1890.
Trumbull, Rev. H. Clay, D.D.,	4103 Walnut Street.	Dec., 1881.
Trumbull, Charles G.,	4103 Walnut Street.	Dec., 1893.

Name.	Address.	Admitted.
Turner, C. P., M.D.,	1506 Walnut Street.	Dec., 1881.
Turner, James V. P.,	517 City Hall.	Dec., 1892.
Tyler, Sidney F.,	Fourth Street Nat'l Bank.	Oct., 1897.
Van Lennep, Dr. W. B.	1421 Spruce Street.	Mch., 1895.
Vanuxem, Louis C.,	Chestnut Hill.	Dec., 1895.
Wadsworth, Edward D.,	1618 Arch Street.	Dec., 1892.
Warren, E. Burgess,	2013 Spruce Street.	Dec., 1881.
Warren, Gen. Lucius H.,	419 Walnut Street.	Dec., 1883.
Waters, Daniel A.,	2215 Mt. Vernon Street.	Dec., 1882.
Weaver, Clement,	S. E. Cor. 12th and Chestnut.	Dec., 1889.
Wells, Calvin,	Allegheny City.	Dec., 1881.
Wellman, S. T.,	Upland, Delaware County,	Mch., 1893.
Wharton, Joseph,	P. O. Box 1332.	Nov., 1892.
White, Stephen W.,	Broad Street Station.	Dec., 1887.
Whitcomb, Charles M.,	1023 Filbert Street.	Dec., 1894.
Willard, Dr. DeForrest,	1601 Walnut Street.	Dec., 1881.
Willard, Frank M.,	Riverton, N. J.	Dec., 1893.
Williams, Dr. Edward H.,	Thirty-third and Arch Sts.	Dec., 1883.
Williams, Hon. Henry W.,	Continental Hotel.	June, 1892.
Williams, Parker S.,	General Office, P. R. R.	Dec., 1896.
Wing, Asa S.,	3404 Hamilton Street.	Dec., 1888.
Winsor, James D.,	338 South Delaware Ave.	Dec., 1881.
Winsor, William D.,	338 South Delaware Ave.	Dec., 1881.
Wood, George,	1313 Spruce Street.	Dec., 1893.
Wood, Grahame,	1313 Spruce Street.	Dec., 1897.
Wood, Stuart,	400 Chestnut Street.	Dec., 1896.
Woodman, George B.,	Thirteenth and Market Sts.	Dec., 1883.

Obituary.

Isaac Webster Allyn, died February 19, 1896. He was born in Bennington, Vt., October 18, 1821. His father, Henry Allyn, came from Windsor, Conn., where his ancestor, Matthew Allyn, seems to have settled after being made a freeman of Massachusetts in 1635. The mother of Isaac Webster Allyn was Ruth Webster, and his grandmother Anne Robinson, the sister of General David Robinson, of Bennington. Ruth Webster Allyn was early left a widow with five children, of whom Isaac was the youngest. Under the stress of circumstances she proved to be a woman of remarkable energy and capacity, superintending the education of the children and impressing upon them her own deep piety and rare sweetness of disposition. She died at the great age of eighty-eight years, surrounded by devoted grandchildren.

When still a lad, Isaac Webster Allyn removed to Ohio, where he became engaged in the milling business in the employ of his brother-in-law, Mr. Henry Harvey. Later he became a shipper of coal, owning a fleet of coal barges plying between Pittsburg and towns on the Ohio River. In 1846, in Chillicothe, Ohio, he married Elizabeth Long. In 1860 he removed to Philadelphia, becoming a commission merchant for the sale of sugar, syrup and molasses. A son and a daughter survive him.

William B. Bement, died October 6th. He was born in Bradford, Merrimack County, N. H., May 10, 1817. At the age of twelve he was apprenticed to a machinist in Petersborough, N. H., for three years, but at the end of the second year his brother bought him an interest in the business, and for the next three years he devoted himself to making cotton

and woolen mill machinery. In 1840 Mr. Bement left Petersborough and settled in Manchester. Later on Mr. Bement became superintendent of the shops of St. Joseph's, Ind., Iron Company. Here it was that he constructed the first gear-cutting machine seen in the West. In 1851 E. D. Marshall, of Marshall & Teal, invited him to join the firm with a view of introducing the manufacture of machine tools. For many years he has been the head of the firm of Bement, Miles & Co.

Mr. Bement had long been a liberal and discriminating patron of the fine arts, and his private collection is numbered among the notable ones in this country. At various times he has served as a Director of the Pennsylvania Academy of the Fine Arts and of the School of Design for Women. He leaves a wife to whom he was married in April, 1897.

William A. Holman, died December 6th. He was a son of A. J. Holman (the founder of the well-known publishing house bearing his name, who died in 1891), and was in the fifty-second year of his age. Mr. Holman was also a member of the Masonic Order, Pennsylvania Historical Society and Union League. He leaves a widow, son and daughter.

Charles Henry Ranney, died February 15th. He was born January 15, 1856 in New York City. His ancestry can be traced to a great-great-great-grandfather, who came from England to Connecticut (among the latter's earliest settlers), where a son, Ephraim Ranney, was born. Ephraim removed to Westminster, Vt., in early life and died there, at an advanced age, in 1762, leaving seven sons and four daughters. The third son, Waitstill, was the father of the Hon. Waitstill R. Ranney, M.D., of Townshend, Vt., who served successive terms in the General Assembly and the State Senate, and also two years as Lieutenant-Governor of Vermont, besides having been chosen President of various conventions and assemblies, convened to deliberate on questions of importance to the State. Waitstill's

son was Lafayette Ranney, M.D., the father of Charles Henry, who removed in early life to New York City, where he achieved honor and success in the medical profession. Charles H. Ranney attended school in New York, afterward going to the College of the City of New York, which he left to enter the employ of a large dry goods commission house and continued with that firm up to the time of his death, having had charge of the Philadelphia branch since 1877.

Edward S. Scranton, died December 30th. He was born in Madison, Conn., in 1840, and began his business career in New Haven, where he made his home for several years. He became connected with the mercantile agency of Dun & Co. during 1874, and after remaining with it for nearly fifteen years, was appointed General Manager of the Philadelphia office in 1888, upon the death of Mr. Stacey, his predecessor.

During his residence in this city Mr. Scranton was an active member of the Protestant Episcopal Church of the Saviour, Fortieth and Locust Streets, where he served as Acting Warden for many years. He leaves one daughter.

John Langdon Wentworth, died May 15th. He was the son of Eben and Catharine (Hall) Wentworth, and was born at Portsmouth, N. H., on November 26, 1819. In 1836 he came to Philadelphia, where for twenty years he was engaged in commercial affairs. In 1851 he married Martha Emlen, of Philadelphia, and in 1857 moved to his farm at what is now Strafford, on the Pennsylvania main line. He was never a strong man physically; and this failing condition grew continually more serious. His body was taken to Portsmouth and interred in the Wentworth tomb there.

The Rev. Byron A. Woods, D.D., died September 3d, at Hamilton, N. Y. Dr. Woods was one of the most widely known and highly esteemed ministers of the Baptist denomi-

nation in Philadelphia. He was in his forty-sixth year, and had been pastor of Gethsemane Church for nearly thirteen years.

He was born in Ohio, but came of New England parentage. In 1867 he entered the preparatory department of Denison University, Granville, Ohio. After concluding the sophomore year there he entered Madison University, New York, and he was graduated from that institution, now the Colgate University, in 1873, and from the Theological Seminary in 1875. In 1893 the University conferred upon him the degree of Doctor of Divinity.

Dr. Woods was ordained and settled as pastor of the First Baptist Church, New London, Conn., in 1875, where he remained until 1882, when he accepted a call to the pastorate of the First Baptist Church, Toledo, Ohio. On December 8, 1884, a call was extended to him from the Gethsemane Church, and Dr. Woods entered upon his duties January, 1885. He was the second pastor to fill the pulpit of the church, which was organized March 28, 1872.

Dr. Woods was quite an extensive traveler, having visited all of the important places of Europe several times. In 1890 he made an extended trip to Greece, Turkey, Syria, Palestine and Egypt, Germany and Ober-Ammergau, making a study of the people, and procuring material for his lectures. In 1873 he married the daughter of Judge Hinam S. Tousley, of Indiana, who, with two daughters, survives him.

In Memoriam.

Name.	Admitted.	Died.
Allyn, Isaac W.,	Nov., 1894.	Feb., 1896.
Atwood, J. Ward,	Dec., 1881.	Feb., 1888.
Bartol, B. H.,	Dec., 1881.	Feb., 1888.
Bement, William B.,	Dec., 1887.	Oct., 1897.
Bentley, Henry,	Dec., 1891.	Sept., 1895.
Biddle, A. Sydney,	Jan., 1890.	Apl., 1891.
Bradford, Samuel,	Dec., 1881.	Aug., 1885.
Bradley, J. W.,	Dec., 1881.	——— 1883.
Breed, William P., D.D.,	Dec., 1883.	Feb., 1889.
Brown, Samuel C.,	Dec., 1887.	Oct., 1891.
Caldwell, Frederick L.,	Dec., 1881.	Jan., 1885.
Caldwell, Stephen A.,	Dec., 1881.	Oct., 1890.
Claghorn, James L.,	Dec., 1881.	Aug., 1884.
Clapp, E. Herbert,	Jan., 1889.	Nov., 1895.
Coffin, Lemuel,	Dec., 1881.	Jan., 1895.
Dadmun, George A.,	Dec., 1881.	Oct., 1888.
Darrah, John C.,	Dec., 1881.	Jan., 1887.
Davis, Henry,	Dec., 1882.	June, 1889.
Elwell, Joseph S.,	Dec., 1881.	Mch., 1892.
Elwyn, Alfred L.,	Dec., 1881.	Mch., 1884.
Emery, Titus S.,	Dec., 1888.	Apl., 1894.
Felton, Samuel M.,	Jan., 1882.	Jan., 1889.
Galvin, T. P.,	Dec., 1883.	Apl., 1892.
Gile, Gen. George W.,	Apl., 1887.	Feb., 1896.
Goodwin, D. R., D.D., LL.D.,	Dec., 1881.	Mch., 1890.
Goodwin, H. Stanley,	Dec., 1887.	Dec., 1892.
Haddock, Daniel, Jr.,	Dec., 1881.	Jan., 1890.
Harrington, Edwin,	Dec., 1887.	Sept., 1891.

Name.	Admitted.	Died.
Hazeltine, Ward B.,	Dec., 1881.	Mch., 1886.
Haven, Charles E.,	Dec., 1883.	Sept., 1890.
Higbee, Dr. E. E.,	Mch., 1884.	Dec., 1889.
Hinckley, Isaac,	Dec., 1883.	Mch., 1888.
Hine, Elmore C., M.D.,	Dec., 1881.	Mch., 1895.
Holman, Andrew J.,	Dec., 1889.	Oct., 1891.
Holman, William A.,	Nov., 1896.	Dec., 1897.
Hovey, Franklin S.,	Dec., 1883.	July, 1896.
Ide, Charles K.,	Dec., 1881.	Apl., 1885.
Jackson, Charles M.,	Dec., 1881.	Oct., 1888.
Kimball, Frederick S.,	Dec., 1881.	Feb., 1894.
Kingsbury, C. A., M.D.,	Dec., 1881.	Oct., 1891.
Kingsley, J. E.,	Dec., 1881.	June, 1890.
Kingsley, William T.,	Dec., 1881.	June, 1893.
Lamson, A. D.,	Dec., 1885.	Nov., 1892.
Lewis, Henry,	Dec., 1882.	Oct., 1886.
Lockwood, E. Dunbar,	Dec., 1881.	Dec., 1891.
Marcus, W. N.,	Dec., 1887.	June, 1896.
Morrell, Daniel J.,	Dec., 1881.	Aug., 1885.
Murphy, Francis, W.,	Dec., 1885.	Sept., 1894.
Orne, Edward B.,	Jan., 1882.	Aug., 1884.
Patten, William,	June, 1892.	July, 1892.
Peabody, George F.,	Dec., 1881.	Mch., 1885.
Perkins, Henry,	Dec., 1888.	Dec., 1889.
Pitkin, H. W.,	Dec., 1881.	Nov., 1889.
Pulsifer, Sidney,	Dec., 1882.	Mch., 1884.
Ranney, Charles H.,	Dec., 1893.	Feb., 1897.
Reed, Charles D.,	Dec., 1881.	Mch., 1889.
Robinson, Frank W.,	Apl., 1887.	Apl., 1891.
Rollins, Edward A.,	Dec., 1881.	Sept., 1885.
Russell, Winfield S.,	Dec., 1881.	Sept., 1884.

Name.	Admitted.	Died.
Scollay, John,	Apl., 1888.	June, 1890.
Scranton, Edward S.,	Dec., 1886.	Dec., 1897.
Shapleigh, E. B., M.D.,	Dec., 1881.	Dec., 1892.
Smith, Edward Clarence,	Dec., 1883.	Nov., 1889.
Smith, Frank Percy,	Dec., 1892.	Sept., 1894.
Smith, Winthrop B.,	Dec., 1881.	Dec., 1885.
Sparhawk, John,	Dec., 1883.	May, 1889.
Stacey, M. P.,	Dec., 1881.	May, 1888.
Stevens, Rt. Rev. Wm. Bacon,	Dec., 1881.	June, 1887.
Straw, Harry C.,	Dec., 1882.	Nov. 1887.
Sumner, Alfred W.,	Nov., 1890.	Jan., 1898.
Swan, Baxter C.,	Dec., 1882.	Nov., 1892.
Thomas, A. R., M.D.,	Jan., 1894.	Oct., 1895.
Thomas, Rufus R.,	Dec., 1885.	Sept., 1896.
Thompson, Albert K.,	Dec., 1888.	Jan., 1894.
Tower, Charlemagne,	Dec., 1884.	July, 1889.
Tredick, Charles,	Dec., 1883.	July, 1895.
Tucker, Roswell D.,	Dec., 1882.	June, 1883.
Tyler, George F.,	Dec., 1881.	Sept., 1896.
Wattles, John D.,	Dec., 1881.	Mch., 1893.
Wentworth, J. Langdon,	Dec., 1882.	May, 1897.
Wetherill, John Price,	Dec., 1886.	Sept., 1888.
Winsor, Henry,	Dec., 1881.	Oct., 1889.
Wood, George A.,	Dec., 1881.	Mch., 1882.
Woods, Rev. Byron A.,	Dec., 1895.	Sept., 1897.

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